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Gathering in 1636

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THE  
CAMBRIDGE  
CHURCH-GATHERING  
IN  
1636.

*William Newell.*

СВЯТЫЙ  
ВОДРОЖДЕНИЕ

*Hon B. C. Winthrop*  
*with aspects of the*  
*Author*

DISCOURSE

ON THE

CAMBRIDGE CHURCH-GATHERING

IN 1636;

DELIVERED IN THE FIRST CHURCH,

ON SUNDAY, FEBRUARY 22, 1846.

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By WILLIAM NEWELL,  
PASTOR OF THE FIRST CHURCH IN CAMBRIDGE.

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BOSTON:  
JAMES MUNROE AND COMPANY.  
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## DISCOURSE.

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"WE HAVE HEARD WITH OUR EARS, O GOD, OUR FATHERS HAVE TOLD US, WHAT WORK THOU DIDST IN THEIR DAYS, IN THE TIMES OF OLD. HOW THOU DIDST DRIVE OUT THE HEATHEN WITH THY HAND, AND PLANTEDST THEM. . . . . FOR THEY GOT NOT THE LAND IN POSSESSION BY THEIR OWN SWORD, NEITHER DID THEIR OWN ARM SAVE THEM; BUT THY RIGHT HAND, AND THINE ARM, AND THE LIGHT OF THY COUNTENANCE, BECAUSE THOU HADST A FAVOR UNTO THEM." — Psalm xliv. 1-3.

On a Monday morning, towards the close of the early and severe winter of 1635-36, "The New Towne," or "Newtown," as this village was then called,\* presented an unusual aspect. Instead of the

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\* Two years after this (in May, 1638) its name was changed by the General Court to Cambridge, in prophetic compliment to the newly established College, and in grateful remembrance of the place in Old England where many of the magistrates and ministers of the Massachusetts Colony had received their education. It was at that place, also, that an agreement to remove with their families to New England, on condition of the transfer of the charter and government of the Colony to this country, was drawn up and subscribed by Saltonstall, Dudley, Johnson, Winthrop, Nowell, and others, in August, 1629. See it in Hutchinson's Coll., p. 25. That agreement determined the destinies of America, and involved consequences which will finally encircle the world.



ordinary stir and business of the day, there was a Sabbath-like quiet and gravity in the looks and movements of the people. There were signs of preparation for some special solemnity. The signal for a public gathering was heard; and, as the inhabitants issued from their dwellings and passed with sedate step through the streets, others of less familiar countenance, who had spent the Sabbath with them that they might be here in season, or who had just arrived from the neighbourhood, were seen mingling with them as they went. Gathering from all quarters came the fathers of the infant church and commonwealth of Massachusetts, to sanction by their presence the solemn act which was about to be performed in the first rude temple, which had been erected a few years before a little way from the spot on which we are now assembled to the worship of the one living and true God. From Boston, from Charlestown, from Winnisimet, from Roxbury, from Dorchester, from Watertown, from Medford, from Concord, and the towns which were within convenient travelling distance, the "messengers" of the invited churches, and others drawn hither by curiosity and religious interest, were seen wending their way, as they then best could, over new rough roads, or across the open fields and over the ice-bridged rivers and streams, to the humble Puritan sanctuary. In the midst of the newly-risen dwellings which had sprung up as by magic under the diligent hands of the Christian adventurers who first planted the town, on the rising ground just above

the marshes, and in the principal street,\* leading down to the river, — which bore, as it still bears, the name of their king,† — stood the House of Prayer. A plain, roughly finished edifice it was, but as precious in the sight of God as the marble and gilded cathedral ; another expressive testimonial of the spirit which had led the Pilgrims into the Transatlantic wilderness, and which, wherever they went, like Abraham in his journeyings, builded its altars to the Lord. Whether its church-going bell still woke the echoes of Cambridge, we have no record to tell us ; though some time in the course of the year, as we

\* Then Water Street ; now called Dunster Street, after President Dunster, whose house, as it is believed to be, is still standing there, — the only surviving contemporary of the first church. The church stood on the west side of the street, near the place where it is intersected by Mount Auburn Street, and on the south side of that street, upon land at present owned by Dr. T. W. Harris, Librarian of the University. The spot is now vacant.

† So named by Captain John Smith, renowned for his bravery, enterprise, and romantic adventures, both in the Old World and the New ; one of the first voyagers to New England (which also owes its name to him), who, by his writings and personal efforts, did more, perhaps, than any other single individual to direct the attention of men of character and property towards it, and to interest them in its early settlement. In his voyage hither, in 1614, he made a map of the coast, and called it New England. “ But malicious mindes,” he says, “ amongst Sailers and others, drowned that name with the echo of *Nusconcus*, *Canaday*, and *Penaquid* ; till at my humble sute, our most gracious King *Charles*, then Prince of *Wales*, was pleased to confirme it by that title and did change the barbarous names of their principall Harbours and habitations for such English that posterity may say King *Charles* was their Godfather.” In another place, he says, — “ I tooke the fairest reach in this Bay for a river, whereupon I called it *Charles River*, after the name of our Royall King *Charles*.” Mass. Histor. Coll., 3d Series, Vol. III., pp. 20, 34. See also Hillard’s *Life of Smith*, in Sparks’s *Biography*, 1st Series, Vol. II.

learn from an incidental mention of the fact by one of our quaint New England historians\* of that day, the dull, heavy sound of the beaten drum, converted for the time from the heathen service of battle and war into a herald of the assemblies of the Prince of Peace, announced the hour of gathering to the people. The little church was soon filled to overflowing. The day, perhaps, was one of the mild and bright days which February often mingles with its snows and storms; and even if it were not, our hardy sires who had left their pleasant homes in Old England for the "stern and rockbound coast" of the New, who had deliberately exchanged their dear native soil for the uncertainties and discomforts of a colony in a heathen and savage land, who had traversed the wide, weltering sea for the privilege of worshipping God in purity and freedom, — men who made their religion the sun and centre of their being, — were not to be daunted by a little cold or a little damp in the performance of its duties; and though our modern safeguards against snow and wet were unknown to their pilgrim feet, though neither stove nor furnace — those innovations of modern church-comfort — softened the chilly air, or dissolved the curling breaths that rose thickly upward in the sanctuary, they never thought of complaining, much less of staying at home. And as for distance from church, miles to them seemed little more than as many furlongs now to their descendants.

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\* Johnson, in his *Wonder-working Providence*, Chap. XLIII., speaks of a drum as being used here in 1636 "to call men to meeting."

“I have heard,” says Cotton Mather, in his biography of John Norton, the highly esteemed successor of Cotton in the ministry of the First Church in Boston, “I have heard of a godly man in Ipswich, who, after Mr. Norton’s going to Boston, would ordinarily travel on foot from Ipswich to Boston, which is about thirty miles, for nothing but the weekly lecture there; and he would profess that it was worth a great journey to be partaker in one of Mr. Norton’s prayers.” Thirty miles on foot to hear a Thursday lecture! And now I will venture to say that half of our people, even in the very neighbourhood of the metropolis, are ignorant that such a lecture still exists; — have never heard of it, or, if they have, have forgotten it, — and that nineteen twentieths of them have never attended it in their lives. It has become what the present successor of Cotton and Norton has so aptly called it, “the shade of the past.” Such are the changes which take place from generation to generation. I do not imagine, however, that such instances as that which Mather has reported were at all common. But it is an indication of the state of feeling and of society among our ancestors, of which this was but an exaggerated specimen. They loved the house of God. They prized its privileges. They were religiously jealous of its honor; and nothing would have more shocked the devout public opinion of that day than absence without good cause from their Sabbath assemblies. It would have been death to a man’s character and influence among them.

Attendance upon public worship, however, was with them a matter not only of fashion and decorum, sometimes enforced by civil authority, but of individual conscience and inclination. They hungered and thirsted after religious instruction. They sat patiently through services which to their descendants of this day would seem of insufferable length. They looked up to the pulpit, then at the height of its glory and influence, for their weekly supply of thought and spiritual nutriment. Preaching was to them a necessary of life. The various causes which in after generations have contributed to lower its authority, and to render it less exclusively the source of moral and religious instruction, had not yet begun to operate. The Congregational clergy — “the Elders,” as they were called — were in fact the rulers as well as teachers of the young Christian commonwealth. In all important questions of a civil, as well as of a religious nature, they were formally consulted, and their opinion had great weight. “In early times they were generally present in the courts.” A discourse at the Thursday lecture or at a public fast, by Mr. Cotton or Mr. Hooker, more than once settled a growing difficulty, or turned the scale in favor of some disputed measure. The people mingled with reverence for the men much of the old reverence for their office, and listened to their words with an attention and deference second only to that which is accorded by the Catholic to his priest. What the altered tastes and habits of thought of the present age would hardly tolerate, they listened to not

only with patience, but with satisfaction and high relish. Multiplied divisions and subdivisions of text and subject, accumulations of Scripture proofs, gathered indiscriminately from the Old Testament and the New, minute dissections of doctrine, expositions of the technical theology of the day, discussions of its controverted points, — often in a phraseology which added mist to the twilight in which they dwell, — these, which to us, as we read them now on the antiquated and discolored page, seem but dry and husky food, tasteless and innutritive, and sometimes worse than that, were received by our Calvinistic fathers of a different training as the sweet marrow of heavenly wisdom. In their love of religious ordinances, in their zeal for the doctrines and the institutions of their choice, in their thirst for divine truth, in their reverence for the ministry and the pulpit, all quickened by the peculiar circumstances in which they were placed, the first settlers of New England took a deep personal, active interest in all that related to the purer church which they came over to establish in a free soil, out of the way of the tyrant kings, and the more dreaded tyrant bishops,\* who would fain have strangled and crushed it as it rose in their fatherland.

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\* The persecutor often does God service, and blesses the world, though in a way which he never intended; as the tornado sows more widely the seed which it rends from the parent stalk. The son of one of the first ministers, in a preface to a sermon preached soon after the Revolution in 1688, remarks, "That, if the bishops in the reign of King Charles the First had been of the same spirit with those in the reign of King William, there would have been no New England."

They wrapped their religion closer round them in the storm. They clave more steadfastly and lovingly to their chosen teachers in their trials and persecutions. They honored their pulpit the more as the fires of intolerance blazed more fiercely against it. Their religious privileges were made dearer to them by the sacrifices and privations with which they had been bought; and the preached word was sought the more eagerly, and enjoyed with a keener zest, because it had been arbitrarily and forcibly withheld. These, added to other obvious reasons in the character, feelings, and present circumstances of the first colonists in New England, invested every religious occasion and religious movement among them with a peculiar interest. The gathering of a new church, therefore, in this place, in the room of the migratory flock from Mount Wollaston,\* which was only waiting for the summer days to take up its tents and to pursue its pilgrimage to the greener pastures of Connecticut, was a noticeable occurrence in the early days of the Colony; and Cambridge, before it was rechristened by the General Court with its present time-honored

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\* "In August, 1632," says Winthrop, "the Braintree company (which had begun to sit down at Mount Wollaston), by order of Court, removed to Newtown. These were Mr. Hooker's company." They had attended his ministry in England, and upon their settlement here, they sent to him in Holland, whither he had fled from persecution, entreating him to become their pastor. He came over the next year, and took up his abode with them. They were now (in February, 1636) preparing for another removal, the reasons of which will appear in the following pages.

name, was one of the chief towns of the Massachusetts settlement. Before our ancestors, with a rare and wise forethought, and with a liberality and public spirit which can be matched by few examples in history, had laid upon this spot the foundations of their first and favorite College, before the timely and munificent bequest of John Harvard, in 1638, and the voluntary contributions of the people at large, had reared its walls, our ancient village had its own prior claims to distinction. It was originally selected for the site of the metropolis; and was to have been the residence of the first governor, Winthrop, and his associates in office, who had made an agreement to build here,\* and in a better and safer style than heretofore, none being allowed to have wooden chimneys or thatched roofs, which had already, in other places, been the occasion of destructive fires. They actually commenced the work in the spring of 1631.† New considerations led them to abandon the original plan,

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\* Dudley's Letter to the Countess of Lincoln.

† "Deputy-Governor Dudley, Secretary Bradstreet, and other principal gentlemen, in the spring went forward with their design, and intended to carry it on amain. The Governor has the frame of his house set up where he first pitched his tent; and Mr. Dudley had not only framed, but finished his house there, and removed his family thereinto before winter; but on other considerations, which at first came not into their minds, the Governor takes down his frame and brings it to Boston, where he intends to take up his abode for the future; which is no small disappointment to the rest of the company, who were minded to build at Newtown, and accompanied with some disgust between the two chief gentlemen (Winthrop and Dudley); but they are soon satisfied with the grounds of each other's proceedings." — Prince.



though not without considerable struggle and some hard feeling among those who had been concerned in it; and Boston ere long eclipsed the rising glory of Cambridge. The New Town, however, was for a time the object of special notice and patronage. It was fortified at the public expense for fear of the Indians, and a "creek," or passage for boats, was made to it from the river, for the payment of which a tax was laid upon all the plantations. It was afterwards the place in which some of the first annual assemblies of the people were held for the election of the governor and assistants. Here, under the shade of a broad-spreading oak, — one of the aborigines of the soil, in its old age when our Washington Elm was a sapling, and the decayed stump of which is said to have been standing, on the northerly side of our village Common, till within half a century, — the privileged voters of the new settlements, the freemen, as they were called, members of the Congregational churches (for they alone for many years were allowed to have a voice in civil affairs), chose their rulers for the year; at first in person, and afterwards from "the remote towns" by proxy, when a general attendance was found inconvenient and expensive, as well as unsafe, on account of the exposure of their families in their absence to the attacks of their savage neighbours. I find, also, that for the two years previous to the church-gathering in 1636, Newtown paid the highest tax into the colonial treasury, with the exception of Boston and Dorchester, whose assessment was the

same ; \* and that at the time when this event took place, — before the removal of Hooker's company, — it stood in point of wealth at the head of the new settlements.† It was then, also, as it had been for the last two years, the residence of the governor ; and the courts were generally holden here. Wood, who returned from this country to England in 1633, in his *New England's Prospect*, published in 1634, speaks of Newtown as one of the neatest and best built towns in the colony, and of the inhabitants as being “most of them very rich, and well stored with Cattle of all sorts, having many hundred Acres of ground paied in with one general fence, which is about a mile and half long, which secures all their weaker Cattle from the wilde beasts.” I have mentioned these circumstances to show that Cambridge from the beginning was a place of note ; and that even its local affairs, especially such as that which I would now commemorate, would naturally attract general attention and interest.

But another occurrence in its history, just before the arrival of Shepard and his people, in 1635, had made it at that time the occasion of much talk, excitement, and controversy. In the autumn of 1633, Thomas Hooker, one of the most celebrated and in-

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\* Except in September, 1635, when that of Boston was a little smaller. There were frequent fluctuations, however, in the relative population and wealth of the several towns in the course of a few years.

† In March, 1636, Newtown was assessed £ 42, Boston and Dorchester £ 37 10s. each, Watertown £ 30, Salem £ 24, &c.

fluent of the emigrant Puritan clergy, and Samuel Stone, also a man of eminence in his day, were ordained, the former as pastor, the latter as teacher, of the church \* in this place, where many of Mr. Hooker's former hearers and parishioners were already settled; and "the New Towne" rejoiced for a season in his light, and reflected his fame. But he and his people soon became dissatisfied with their situation, complaining of the narrowness of the township and the want of land for their cattle, and in a spirit already foretokening the future genius and fortunes of their descendants, — a spirit which seems to be breathed in with our American air, — they proposed to go "further west," where they should have both a wider and a more fertile territory. Of the manner in which this proposition was received and settled, we have a full account in the Journal of Governor Winthrop. As the whole passage is, on many accounts, an interesting one, I shall quote it entire. Under date of September 4, 1634, he writes as follows: —

"The General Court began at Newtown, and continued a week, and then was adjourned fourteen days. Many things were there agitated and concluded, as fortifying in Castle Island, Dorchester, and Charlestown; also against tobacco, and costly apparel, and

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\* Of the formal gathering of this church, — the predecessor of Shepard's, but having only a transient abode here, — no account has come down to us. It probably took place between the day of Hooker's arrival, September 4th, 1633, and his ordination, on the 11th of October following.

immodest fashions ; and committees appointed for setting out the bounds of towns ; with divers other matters, which do appear upon record. But the main business, which spent the most time, and caused the adjourning of the Court, was about the removal of Newtown. They had leave, the last General Court, to look out some place for enlargement or removal, with promise of having it confirmed to them, if it were not prejudicial to any other plantation ; and now they moved, that they might have leave to remove to Connecticut. This matter was debated divers days, and many reasons alleged pro and con. The principal reasons for their removal were, 1. Their want of accommodation for their cattle, so as they were not able to maintain their ministers, nor could receive any more of their friends to help them ; and here it was alleged by Mr. Hooker, as a fundamental error, that towns were set so near each to other. 2. The fruitfulness and commodiousness of Connecticut, and the danger of having it possessed by others, Dutch or English. 3. The strong bent of their spirits to remove thither.

“Against these it was said, 1. That, in point of conscience, they ought not to depart from us, being knit to us in one body, and bound by oath to seek the welfare of this commonwealth. 2. That, in point of state and civil policy, we ought not to give them leave to depart. (1.) Being we were now weak and in danger to be assailed. (2.) The departure of Mr. Hooker would not only draw many from us, but also

divert other friends that would come to us. (3.) We should expose them to evident peril, both from the Dutch (who made claim to the same river, and had already built a fort there) and from the Indians, and also from our own state at home, who would not endure they should sit down without a patent in any place which our king lays claim unto. 3. They might be accommodated at home by some enlargement which other towns offered. 4. They might remove to Merrimack, or any other place within our patent. 5. The removing of a candlestick is a great judgment, which is to be avoided.

“ Upon these and other arguments, the Court being divided, it was put to vote; and, of the deputies, fifteen were for their departure, and ten against it. The governor and two assistants were for it, and the deputy and all the rest of the assistants were against it (except the secretary, who gave no vote); whereupon no record was entered, because there were not six assistants in the vote, as the patent requires. Upon this grew a great difference between the governor and assistants, and the deputies. They would not yield the assistants a negative voice, and the others (considering how dangerous it might be to the commonwealth, if they should not keep that strength to balance the greater number of the deputies) thought it safe to stand upon it. So, when they could proceed no further, the whole Court agreed to keep a day of humiliation to seek the Lord, which accordingly was done, in all the congregations, the eighteenth day

of this month ; and the twenty-fourth the Court met again. Before they began, Mr. Cotton preached (being desired by all the Court, upon Mr. Hooker's instant excuse of his unfitness for that occasion). He took his text out of Hag. ii. 4,\* &c., out of which he laid down the nature or strength (as he termed it) of the magistracy, ministry, and people ; namely, the strength of the magistracy to be their authority ; of the people, their liberty ; and of the ministry, their purity ; and showed how all of these had a negative voice, &c., and that yet the ultimate resolution, &c., ought to be in the whole body of the people, &c., with answer to all objections, and a declaration of the people's duty and right to maintain their true liberties against any unjust violence, &c., which gave great satisfaction to the company. And it pleased the Lord so to assist him, and to bless his own ordinance, that the affairs of the Court went on cheerfully ; and, although all were not satisfied about the negative voice to be left to the magistrates, yet no man moved aught about it, and the congregation of Newtown came and accepted of such enlargement as had formerly been offered them by Boston and Watertown ; and so the fear of their removal to Connecticut was removed."

So wrote and thought Winthrop at the time. But

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\* "Yet now be strong, O Zerubbabel, saith the Lord ; and be strong, O Joshua, son of Josedech, the high-priest ; and be strong, all ye people of the land, saith the Lord, and work : for I am with you, saith the Lord of hosts."

it appears that the satisfaction was only a temporary one. The root of the difficulty, whether it lay in the reasons actually given, or in others of a private and personal nature, not openly avowed and now unknown and only matters of conjecture,\* was not removed. The people of Newtown were still discontented with their situation, and bent upon leaving it for a better and ampler settlement on the banks of the Connecticut. It was not thought advisable to oppose their wishes any longer, and the next year, 1635, the General Court gave consent to the proposed emigration.

In the autumn of this year arrived Thomas Shepard, with the people of his future charge, who willingly purchased the houses and lands which were about to be vacated, glad to find an American home already prepared for their reception. The first settlers of the place, ministers and people, being about to transplant themselves in a body to a distant part of the country, the new-comers who were to occupy their places, and who had already taken up their abode here with them, proceeded to organize a new church,

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\* It has been supposed by Hutchinson and others, that the growing rivalry, though as yet a friendly one, between the leading men of Boston and those of Newtown stimulated the wish for a change of situation on the part of the latter. Hooker and Haynes of this place, the competitors in talent, character, and popularity, of Winthrop and Cotton, in church and state, were desirous of another independent sphere, where they could stand at the head of affairs without collision with their eminent neighbours. They would rather be first in Connecticut than share a divided and doubtful sway in Massachusetts. This, however, seems to be a piece of historical scandal, resting only on surmise. The alleged reasons for the movement are sufficient to explain it.

of which Shepard was to be the pastor. The magistrates, as usual, were consulted, and gave their approbation. The neighbouring churches were invited to send their "elders" to be present and take part in the solemnity; — the first day of February, 1636 (O. S.), being fixed upon for the ceremony, a season of the year, it may be observed, when people were most at liberty to attend it, and when some who, at the opening of the spring, were likely to be journeying and exploring the country, or visiting distant towns, were now at home in Boston and the vicinity.

It was this occasion which had produced the unusual throng and excitement in the village, and had drawn together, perhaps, the most interesting and illustrious assembly, as we now look back upon it, which was ever gathered upon such an occasion in New England, at least in its early days. The scene of that time which comes up before me, — now forgotten, uncommemorated, without record, save that which we owe to the honored pen of Winthrop, — at first dimly descried through the haze of the distant past, grows upon me in brightness as I gaze upon it. A hallowed and a delightful one it was to the actors and the witnesses. I see them, as one by one, or in scattered groups, they enter the house of God. I see among its crowded seats the countenances of men who "were honored in their generation, and the glory of their times."

And first among the forms which stand out on the historic picture, as it presents itself to the eye of a



Massachusetts memory, is that of John Winthrop, now in the meridian of life, the father of our commonwealth, the first governor of the colony, and always among its ruling and guiding spirits, — “the Nehemiah,” as Mather calls him, “of our American Jerusalem,” — the able, discreet, faithful, noble-spirited, open-handed servant of the rising state, for which he freely spent his time, his property, and his strength, — a man of many and great virtues, both in public and in private life, and whose errors were the errors of his age, — of well balanced mind, sound judgment, great courtesy and self-command, — prudent in counsel, energetic in action, mild and considerate in the exercise of authority, so as even to be charged by his more rigid associates with over-lenity, patient of personal injuries, and overcoming evil with good, firm and intrepid in his adherence to right, meek and magnanimous in his acknowledgment of wrong, and pursuing through the little and great trials of his lot the even tenor of his way, — frugal, abstinent, laborious, self-denying, wisely and manfully accommodating himself to his new situation, avoiding in himself and discouraging in others all show and expensiveness in dress and style of living, foregoing for example’s sake many of the elegancies and comforts to which he had been accustomed, but at the same time dispensing promptly and bountifully to the wants of the needy, and impoverishing himself in the public service, — the true gentleman, the kind-hearted and benevolent neighbour, the loving husband and father, the humble and

devout Christian, whose revered name has been perpetuated in its lustre, not only to the third and fourth, but to our own generation. \*

And with him, among his fellow-magistrates, though more dimly visible,† appears his namesake and eldest son, the first born of his early youth, now a man of thirty, — John Winthrop, Jr., — lately returned from England with “commission from Lord Say, Lord Brooke, and divers other great persons in England, to begin a plantation at Connecticut, and to be governor there,” — the heir in full of his father’s talents and goodness, his superior in learning and accomplishments, destined to occupy a similar position in the

\* He was a native of Groton, in Suffolk, born in 1587, of religious and highly respected ancestry, educated to the law, married at the age of seventeen, and at eighteen made Justice of the Peace, winning golden opinions of all for his wisdom, impartiality, and firmness. When the design of planting the Massachusetts colony was set on foot, he was at once fixed upon by general consent as the man best qualified to conduct the enterprise. “He was eleven times chosen governor, and spent his whole estate,” says Hutchinson, “in the public service, the stipend being small, and his hospitality great, and his bailiff unfaithful.” “His family,” says Eliot, in 1809, “have been more eminent for their talents, learning, and virtues, than any other in New England.” An interesting memoir of him is contained in Belknap’s American Biography, Vol. II.

† John Haynes was governor, Richard Bellingham, deputy-governor, for the present year. The assistants were the two Winthrops, father and son, Dudley, Humfrey, Coddington, Pynchon, Nowell, Bradstreet, Hough, and Dummer, most of whom, I presume, were present, according to invitation, at this gathering of our Cambridge church. In the silence of history, I have ventured to paint the scene by the light of probability and conjecture. If History should hereafter convict Imagination of some error in the representation, the consciousness of the mote in her own eye, of the uncertainties and mistakes that sometimes creep even into her written records, should make her charitable in her judgment upon any dim or false vision of her handmaiden and interpreter.

sister commonwealth which was soon to grow up by the side of Massachusetts, the future benefactor and good genius of Connecticut, and its successful agent to the Court of Charles the Second, from whom, by his address and personal influence, he obtained an ampler and more favorable charter than had been yet granted to any of the colonies, — for the fourteen years after that until his death successively chosen to the highest office in the gift of the grateful people (in which, I may add, his own son, Fitz-John, another of this family of American nobles, afterwards succeeded him), and adding to his eminence in public life a high distinction in medical science and philosophical studies and attainments, being one of the founders of the Royal Society of London, and a valued contributor to its papers. The promise of his studious boyhood had been richly fulfilled. The “dutiful and well-deserving child” had become the virtuous and strong-minded man. A liberal education at the Universities of Cambridge and Dublin had been followed up by opportunities of foreign travel, in which he visited the greater part of Europe. The graces of the Christian character, according to his father’s devout wish, so finely expressed, added “lustre and beauty to the gifts of nature and industry.” \* Returning from his travels

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\* “The Lord grant that thy soul may still prosper in y<sup>e</sup> knowledge of Ja. Cht., and in y<sup>e</sup> strength of y<sup>e</sup> Spirit, as thy mind is strengthened in wisdom and learning; for this gives the true lustre and beauty to all gifts, both of nature and industry, and is as wisdom with an inheritance.” — Winthrop’s letter to his son at Trinity College, Dublin.

at the age of twenty-three, with improved mind and unsullied morals, he readily gave up his prospects of preferment in England for a wilderness home. "I have seen so much of the vanity of the world," he said, in a letter to his father, "that I esteem no more of the diversities of countries than as so many inns, whereof the traveller that hath lodged in the best, or in the worst, findeth no difference when he cometh to his journey's end; and I shall call that my country, where I may most glorify God and enjoy the presence of my dearest friends."

And here, in this land of his adoption, his genius and his virtues found their happy field and reward. The purity and high tone of his principles, the sweetness of his temper, the placid serenity and contentment of his spirit, his large charity and tolerance, his wisdom and moderation, his varied gifts and acquirements, blessed the circle and the community in which he moved. "If he had faults, they are forgotten. In history he appears by unanimous testimony, from early life, without a blemish; and it is the beautiful testimony of his own father, that 'God gave him favor in the eyes of all with whom he had to do.' " \*

Near them we discern the sterner countenance of Thomas Dudley, another of the trusty and devoted

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\* "The New World was full of his praises; Puritans and Quakers, and the freemen of Rhode Island, were alike his eulogists; the Dutch at New York, not less than all New England, had confidence in his integrity; Clarendon and Milton, Newton and Robert Boyle, became his correspondents." — Bancroft's Hist. of the U. S., Vol. II., p. 53.

servants of the colony, whose name is so often associated with Winthrop's; the first deputy-governor, and afterwards from time to time governor, the principal founder of our town, and the zealous champion of its interests,\* whose house† stood close by the church, — and his heart too; — a plain, blunt man, of great integrity and independence, of strict honor and truth in his dealings,‡ hardy in body and in mind, able in business, well qualified in most respects for public office, which he retained till his death, but at the same time of an irritable temperament and strong passions, somewhat close, it was thought, in money matters, with a soldier's § roughness of speech, severe

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\* In behalf of which he had a serious misunderstanding with Winthrop, as mentioned above, which was finally settled by the ministers; Winthrop, with his usual moderation and magnanimity, submitting to their judgment against him, acknowledging himself to have been "faulty," and promptly rendering the pecuniary satisfaction required of him, which Dudley, with an equally honorable spirit, refused to accept. The reconciliation between them was soon after more completely sealed by a family union, Dudley's son marrying a daughter of Governor Winthrop.

† At the foot of Water Street, then so called (see p. 5), and opposite the "creek" before spoken of. It seems, from the following passage in Winthrop (Vol. I., p. 73), to have been built in better style than others of the time. "The governor having formerly told him that he did not well to bestow such cost about wainscoting and adorning his house, in the beginning of a plantation, both in regard of the necessity of public charges, and for example, &c., his answer now was, that it was for the warmth of his house, and the charge was but little, being but clapboards nailed to the wall in the form of wainscot."

‡ Governor Belcher says, — "It was wrote of him,

'Here lies Thomas Dudley, that trusty old stud,

A bargain's a bargain, and must be made good.'"

§ He had a captain's commission from Queen Elizabeth, and served under Henry the Fourth at the siege of Amiens, in 1597. In 1644, he was appointed major-general of the colony.

and unbending in the administration of the laws, and zealously intolerant in his religious sentiments.

John Haynes, too, without doubt, is there ; that "heavenly man," as Roger Williams calls him, the governor for the present year, another of the early settlers of Cambridge\* under the ministry of Hooker, and afterwards with him one of the fathers of Connecticut, where he enjoyed an unbounded and uninterrupted esteem and popularity at the head of affairs in that colony ; his wealth, as well as his wisdom and uprightness, giving him an influence which he continued to possess and to deserve through life.

Not far from him, in the seats allotted to the most honored of the assembly, I see one, lately arrived from England, whom the veering popular favor is about to place — though but for a single term† — in the chief magistracy occupied successively by Winthrop, Dudley, and Haynes, men of more than twice his age ; — a young man of twenty-four, of noble birth, and more noble spirit, of rich genius and accomplishments, of persuasive eloquence, in after life at least, as Hume testifies, of consummate ability and address, remarkable even in that age so famed for its

\* He lived on the west side of Winthrop Square, then Market Place.

† The Hutchinson controversy, in which he took the unpopular side, and his principles of wide toleration, so uncongenial with the spirit of the age, turned the current against him, and defeated his election the following year. Notwithstanding this, after his return to England, whenever opportunity offered, he always "showed himself," says his rival and opponent, Winthrop, "a true friend to New England, and a man of a noble and generous mind."

active talents, — of patrician family, but of republican and Puritan principles, — a most pure and devout Christian, a far-sighted and profound thinker,\* an ardent lover and consistent defender of civil and religious liberty in its widest extent, a zealous seeker and champion of truth, one of the earliest expounders, not to say discoverers, of the fundamental principles of a constitutional republic, — whose high and eventful career, commencing amid controversy and tempest in the New World, and passing through scenes of intense and varied excitement in the Old, is to terminate in a martyr's calm and heroic death upon the scaffold, — a death worth more to mankind than a thousand common lives, — a death which made all England's heart thrill, which drew admiration even from his enemies, and forced from one of the bystanders, a zealous loyalist, the applauding and expressive exclamation, "He dies like a prince!" I see him in the midst of the magistrates and elders, with that composed thoughtfulness of aspect, and grave majesty of demeanour, which gave to his blooming manhood the weight and authority of age ; — his reserve and quietness of manner, like the snows over a still volcano, covering from a stranger's eye the intense enthusiasm and energy which glowed in the

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\* Sir James Mackintosh, whose opinion will weigh down a host of minor authorities, spoke of him as "one of the most profound minds that ever existed, not inferior, perhaps, to Bacon." He has been often called a fanatic. Such fanatics are the salt of the earth and the light of the world.

deep soul beneath ; — his peculiar and striking countenance having that in it which at once commanded attention, and, as Clarendon says of it, “made men think there was something in him extraordinary,” as there indeed was. Those of you who are familiar with our early history will remember the name, the character, and the fortunes of Sir Henry Vane. And those who are not have a feast yet in store for them in the deeply interesting biography of him published a few years since, by a writer of our own country.\* It was fitly reserved for an American pen to render to this man of American principles the full justice which, from obvious causes, his memory had failed to receive in his own land. It was to him that Milton, at an after period, addressed the lines, —

“ Vane, young in years, but in sage counsel old,  
 Than whom a better senator ne’er held  
 The helm of Rome, when gowns, not arms, repelled  
 The fierce Epirot, and the African bold ;  
 Whether to settle peace, or to unfold  
 The drift of hollow states, hard to be spelled ;  
 Then to advise how war may, best upheld,  
 Move by her two main nerves, iron and gold,  
 In all her equipage ; besides to know  
 Both spiritual power and civil, what each means,  
 What severs each, thou hast learned, which few have done ;  
 The bounds of either sword to thee we owe ;  
 Therefore on thy firm hand Religion leans  
 In peace, and reckons thee her eldest son.”

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\* Rev. C. W. Upham, in Sparks’s American Biography, 1st Series, Vol. IV. “New England,” says Grahame, “has now repaid Vane’s noble devotion by the best (Mr. Upham’s) memoir of that great man that has ever been given to the world.”



I see this young English nobleman, whom Milton in the fond admiration of a kindred spirit addressed as "Religion's eldest son," surrounded by the exiled ministers of that religion for whose sake, as La Fayette afterwards did for Liberty's sake, he had voluntarily relinquished the splendors of rank, and the brilliant prospects which opened before him at the English court, under the high position and influence of his father and his elevated family connections, for the retirement of an obscure colony in the wilds of America. I see him as, with shut thoughts and closed, meditative look, he dwells apart in a world of his own, to the likeness of which he would fain bring the kingdoms of this.

Near him is his chosen preacher and friend,\* John Cotton; the ecclesiastical patriarch of the Massachusetts colony, silenced by Laud for the unpardonable sin of Puritanism and neglecting to kneel at the sacrament, but now rejoicing in his banishment from country and home as the opening, in Providence, of an enlarged sphere of active usefulness and influence, in which his learning and popular talents, his piety and zeal, the weight of his character, and the mildness of his spirit, placed him at the head of the clergy.

By his side sits his colleague in the ministry, John Wilson, the first pastor of the Boston church, of which Cotton was the teacher, so called; — of whom it was said by the celebrated Dr. Ames, "that if he

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\* It appears from Cotton's will, that Vane was for a time — probably at his first coming — an inmate of his family.

might have his option of the best condition this side heaven, it would be that of teacher in a congregational church of which Mr. Wilson was pastor";\* — and of whose preaching our own Shepard, when he first heard him, exclaimed, — "Methinks I hear an apostle when I hear this man." Cambridge saw him again the year after this, on a very different occasion, and in a quite different attitude. In the violent religious controversy kindled by Mrs. Hutchinson, which then divided the people and was carried into their civil affairs, — Winthrop and Vane taking opposite sides, — he was a zealous and decided opponent of the new doctrines, showing in this as in other emergencies, that, with all the meekness and love which characterized him, he had an equal share of spirit and energy when it was called for. At the exciting and tumultuous election which was held in this town in the spring of 1637, for the choice of governor and assistants, the grave Boston pastor climbed into a tree and harangued the people with such effect, that they immediately insisted on taking the vote, which resulted in the triumph of Winthrop and his party. "Blessings on his meek head!" says his living successor.† "His zeal had no mixture of sternness in

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\* It was then thought necessary to the complete organization of a church that there should be a teacher to indoctrinate, instruct, and convince, a pastor to exhort and persuade, and one or more ruling elders to assist in the government and discipline of the church, and to conduct the religious services in case of the absence or sickness of the pastor and teacher, who divided the labors of the Sabbath between them; besides the deacons, who had charge of the funds of the church.

† Rev. N. L. Frothingham, in his *Second Century Discourse*.

it. He was a pattern of wisdom and gentleness in an age which needed it all."

Among his brethren who appear in the scene as it rises before us out of the mist of time, we may discern James and Symmes, of Charlestown, and Phillips,\* of Watertown, the fellow-passenger of Winthrop in the *Arabella*, of whom the governor writes, at his death, as "a godly man, specially gifted, and very peaceful in his place, much lamented of his own people and others." And in another seat is the future pastor of Concord, one of the strictest of the Puritans, Peter Bulkley; † a gentleman by birth and education, a scholar of no mean attainments, with a well-furnished library (of which he gave a considerable part to the College in this place) and a large estate, of which he made most bountiful and judicious use in the advancement of private and public good.

Another glance shows us Richard Mather, of Dorchester, an eminent divine and controversialist, and the progenitor of the many distinguished ministers of that name. His neighbour, the pastor of Roxbury, that zealous opponent of the new lights of his time, Thomas Weld, now chiefly remembered as the author

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\* A visiter, I presume, at the solemnity, though there was no formal delegation from his church, which, in its thorough-going principles of Independency, as we learn from Lechford and Winthrop, did not send "messengers" to any other church-gathering or ordination, and did not invite any to its own.

† Soon after his arrival in this country, he became one of the residents and proprietors of Cambridge. The gathering of the Concord church took place the summer following our own, and in our Cambridge sanctuary.

of "The Rise, Reign, and Ruin of the Antinomians," has accompanied him on the way, and has taken his place among the delegates of the invited churches. And there, too, is his beloved colleague, the self-sacrificing and tender-hearted Eliot; the apostle to the Indians, and their devoted and unflinching friend, the first and most efficient Protestant missionary to these wild men of the soil, who, a few years after this, with the aid of Gookin, one of the distinguished inhabitants of this place, commenced his labors among the savages, and made his first conversions at Nonantum, then lying within the limits of Cambridge. His efforts and sacrifices were rewarded indeed with but a temporary and inadequate success; but his loving and saintly spirit enjoyed its reward, as it still toiled on in patience and hope.

Hugh Peters, too (a name not to be forgotten), who, with Vane and others, had arrived in New England the preceding autumn, and was now in Boston or the neighbourhood (for he was not settled at Salem till December, 1636), was in all probability at the gathering of our Cambridge church. He, too, was one of the remarkable men of a remarkable period; and afterwards became a conspicuous actor in the revolutionary scenes in the time of Charles the First. He was the chaplain and counsellor of Cromwell; distinguished by a quaint and homely, but original, vigorous, Latimer-like eloquence, which made him one of the most popular and effective preachers of his time; an ardent, resolute, active, and enterprising

man, lion-hearted and trumpet-tongued, entering with characteristic enthusiasm and energy into the political as well as religious controversies of the day, ready to fight or pray, as his services might be wanted, and finally, like Vane, dying upon the scaffold, and, like Vane, meeting his fate with an unshaken fortitude and heroism. While he was in this country, his ministry at Salem, and his spirited public services of various kinds, made him a rich blessing to the town and the state in which he lived. Of quick mind and versatile talents, ready to act upon all occasions and in all matters, temporal as well as spiritual, the influence of his counsels and wise suggestions, of his labors and successful example, left a deep and enduring impression upon the character of his Salem flock.\*

But time would fail me to speak fully of the honored and useful men, both among the laity and the clergy, who, we have good reason to believe, stood sponsors at the christening of our ancient church. I can only mention the names of such men as Richard Bellingham,† and Simon Bradstreet, one of the first settlers of Cambridge, both of them afterwards chosen

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\* Hugh Peters was father-in-law to the younger Winthrop. He was an active friend of the College. In 1641, he went as agent in behalf of the colony to England, but never returned to this country.

† Bellingham died governor, in 1672. Bradstreet, the Nestor of the Massachusetts colony, whose life nearly covered the century, dying in 1697, at the age of ninety-four, was at the head of the government when he was nearly ninety, and was sixty years in public office. He married a daughter of Thomas Dudley, a lady of poetical talent and literary accomplishments, whom Cotton Mather bedaubes with pedantic praises.

several times to the chief magistracy, in Massachusetts, — William Coddington, a wealthy Boston merchant, of high character, a friend and supporter of Mrs. Hutchinson, and afterwards among the founders of Rhode Island, and its governor at his death, — William Pynchon, the father of Roxbury, and then of Springfield, — Increase Nowell, of Charlestown, for many years secretary of the colony, — who, with others of less note, filled the seats of the sanctuary.

In front of all were the pastor and the teacher of the first flock here gathered, Thomas Hooker and Samuel Stone, who were soon to be the spiritual fathers of another colony at Hartford.\* Hooker also was one of the admired and renowned preachers of his time, and became to Connecticut what Cotton was to Massachusetts, its ecclesiastical patriarch and oracle, — “the light of the western churches.”

“So piercing was his holy ministry,  
Each ear that heard him said, *He spake to me.*” †

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\* Hartford was named after the birthplace of Stone, In a “Threnodia upon our Churches’ second dark Eclipse, happening July 20, 1663, by Death’s Interposition between us and that great Light and Divine Planet, Mr. Samuel Stone, late of Hartford, in New England,” are the following lines:

“In Hartford Old, Stone first drew infant breath,  
In New, effused his last: O, there beneath  
His corps are laid, near to his darling brother,  
Of whom dead oft he sighed, *Not such another.*  
*Heaven is the more desirable,* said he,  
*For Hooker, Shepard, Haynes’s company.”*

Morton’s N. E. Mem., p. 303.

† P. Bulkley’s Lines on the Death of Hooker, in Morton’s Memorial.

"His colleague, Stone," as his contemporary, Morton, testifies, "was another star of the first magnitude in New England," — "a learned, solid, and judicious divine," celebrated not only for his ability as a disputant, but for his wit, pleasantry, and good-humor. The close of his life was agitated and embittered by a schism in his church, growing out of a controversy between him and the ruling elder upon some ecclesiastical questions, in which all the neighbouring churches became involved. His future antagonist now sits by his side, in the picture before the mind's eye of the church-gathering at Newtown. Once before this he dimly makes his appearance in the annals of the time, at the session already referred to of the General Court, in which he was one of the deputies from this place, when, as we read, "Mr. Goodwin, a very reverend and godly man, being the elder of the congregation at Newtown, having in the heat of argument" (probably about the removal to Connecticut) "used some unreverend speech to one of the assistants, and being reprov'd for the same in the open Court, did gravely and humbly acknowledge his fault." \*

In the elder's seat, under the pulpit, and fronting the congregation, is seen "a poore, weak, pale-complectioned man," in clerical garb, with arms folded under his velvet cloak, of humble, devout aspect, with

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\* Winthrop, Vol. I., p. 142.

a shade of anxiety and sadness\* upon his countenance, and in the attitude of meditation and prayer, It is the "faithful and famous" Shepard, the future pastor of the Cambridge flock, under whose ministry the history of our church is commonly reckoned to begin;—a man of fervent, childlike piety, of great simplicity and earnestness, of humble and affectionate spirit, wholly devoted to his Master and his Master's work, and eminently blessed in his ministrations;—the author of several doctrinal and practical works, in high esteem among his contemporaries, though now scarcely to be met with except in our College library or on the shelves of the antiquarian;—a preacher of uncommon unction and power, with that peculiar gift, not always to be distinctly analyzed, which makes a man eloquent in the pulpit and wise in winning souls, even without great genius or personal advantages. "His natural parts were weak, but spent to the full."† "Though his voice was low, yet so searching was his preaching and so great a power attending, as a hypocrite could not easily bear it, and it seemed almost

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\* His wife was then in the last stage of a consumption, brought on by the exposure and fatigues of the voyage with an infant child, and died a fortnight after. Shepard was tenderly attached to her. The ocean-rocked boy, her only surviving child, baptized on the Sunday following the church-gathering, became the minister of Charlestown, and was succeeded at his death by his only son, of the same name. All were short-lived. Shepard's second wife was a daughter of Thomas Hooker. His third wife, who survived him, married his successor, Jonathan Mitchell. Besides Thomas, he had two other sons, Samuel and Jeremish, who were also settled in the ministry, and were highly beloved and respected.

† Johnson.



irresistible.”\* It was the cry of a prophet’s warning, uttered in the tone of affectionate entreaty.

“ A parish priest was of the Pilgrim train,  
An awful, reverend, and religious man.

He bore his great commission in his look,  
But sweetly tempered awe, and softened all he spoke ;  
He preached the joys of heaven and pains of hell,  
And warned the sinner with becoming zeal, —  
But on eternal mercy loved to dwell.” †

By his side are two others ‡ of the new company, just settled here, who are to take part with him in the exercises of the day, the ruling elder and the deacon, hereafter to be chosen, of the newly organized church. Near them, as the eye glances over the assembly, another group of our own townsmen attracts our notice, — the first five§ who enter with them into church-covenant, among whom, besides the loved and faithful brother of Shepard, we discern one who has shown

\* Prince.

† Dryden.

‡ These, I have little doubt, were Edmund Frost, and Thomas Marriot, or Marrett, as the name was afterwards written, — the same who held the offices of ruling elder and deacon in 1658, as appears from the list of church-members at that time, in the Appendix to this discourse. Richard Champney and Gregory Stone were their associates in office, in 1658, and were among the early members of the church ; but, as I am led to think from a fact stated in the Appendix, they did not join it during the first month.

§ These we may conjecture to have been Roger Harlackenden, Joseph Cooke, Nicholas Danforth, Samuel Shepard, and George Cooke ; as being the men of most note among the first twelve who, in addition to T. Shepard, Frost, and Marriot, appear to have joined the church before March 3d, 1636. I was pleasantly surprised by the discovery of the names of the original members of the church, which I had supposed to be among the buried, irrecoverable things of the past. See Appendix.

him a brother's affection and care, his protector and supporter in his native land, his companion to the New World, of whom Shepard speaks as his "most dear friend, that most precious servant of Jesus Christ," Roger Harlackenden,\* — "a young gentleman, valiant in faith," "of good family and estate," in high esteem through the community, whose early death, in 1638, at the age of twenty-seven, was a great grief to his pastor, and an affliction not only to the town, but to the colony, in which he was already honorably distinguished.

Such was the congregation now assembled in devout silence to witness or take part in the solemnity. The records of our Cambridge church for the first sixty years, with the exception of a single fragment,† which has been picked up from the wreck, have been unfortunately lost; at what time, and by what accident, I have never been able to ascertain. The only account which we have of the transaction is found in the invaluable Journal, so often quoted, of Governor Win-

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\* Winthrop, under date of November 17th, 1638, has the following notice of him: — "Roger Herlakenden, one of our magistrates, about thirty years of age, second son of ——— Herlakenden, of Earl's Colne, in Essex, Esq., died at Cambridge, of the small-pox. He was a very godly man, and of good use, both in the commonwealth and in the church. He was buried with military honor, because he was lieutenant-colonel. He left behind a virtuous gentlewoman and two daughters. He died in great peace, and left a sweet memorial behind him of his piety and virtue." His sister, Mabell, who came over with him, married Governor Haynes.

† A list of church-members, with their children, in 1658, and for a few years after, which will be found in the Appendix.

throp, himself no doubt an eyewitness of the scene. The fulness of this account, compared with his notices of other similar occasions, seems to me to indicate a peculiar interest in it. This is the record which he makes in his Journal:—

“1635, Mo. 12. 1. Mr. Shepherd, a godly minister, come lately out of England, and divers other good Christians, intending to raise a church body, came and acquainted the magistrates therewith, who gave their approbation. They also sent to all the neighbouring churches for their elders to give their assistance at a certain day, at Newtown, when they should constitute their body. Accordingly, at this day, there met a great assembly, where the proceeding was as followeth:—Mr. Shepherd and two others (who were after to be chosen to office), sate together in the elder's seat. Then the elder of them began with prayer. After this Mr. Shepherd prayed with deep confession of sin, &c., and exercised out of Eph. v., — that he might make it to himself a holy, &c.; and also opened the cause of their meeting, &c. Then the elder desired to know of the churches assembled, what number were needful to make a church, and how they ought to proceed in this action. Whereupon, some of the ancient ministers, conferring shortly together, gave answer: That the Scripture did not set down any certain rule for the number. Three (they thought,) were too few, because by Matt. xviii. an appeal was allowed from three; but that seven might be a fit number. And, for their proceeding, they advised,

that such as were to join should make confession of their faith, and declare what work of grace the Lord had wrought in them; which accordingly they did, Mr. Shepherd first, then four others, then the elder, and one who was to be deacon (who had also prayed), and another member. Then the covenant was read, and they all gave a solemn assent to it. Then the elder desired of the churches, that, if they did approve them to be a church, they would give them the right hand of fellowship. Whereupon, Mr. Cotton (upon short speech with some others near him), in the name of their churches, gave his hand to the elder, with a short speech of their assent, and desired the peace of the Lord Jesus to be with them. Then Mr. Shepherd made an exhortation to the rest of his body, about the nature of their covenant, and to stand firm to it, and commended them to the Lord in a most heavenly prayer. Then the elder told the assembly, that they were intended to choose Mr. Shepherd for their pastor (by the name of the brother who had exercised), and desired the churches, that, if they had any thing to except against him, they would impart it to them before the day of ordination. Then he gave the churches thanks for their assistance, and so left them to the Lord."

This is dated the first day of the twelfth month of 1635. In the times of our ancestors, the year began on the 25th of March, which was reckoned the first month, and February the twelfth. Adding ten days

for the difference between Old Style and New, the date of the gathering is February 11th, 1636.

Seven generations, then, have just "passed on," since the first permanent church in Cambridge was solemnly organized, in the presence of a cloud of honored witnesses, according to the simple usages of our Congregational fathers. I have thought that it might not be improper or uninteresting to commemorate the occasion with some historical notices like those which I have endeavoured to present to you. It is good for us from time to time to visit the Mount Auburn of memory, to stand by the tombs of departed sages and prophets, and to read again upon the sunken monuments the moss-covered inscriptions which tell us of their labors and merits. We need not deny, and we need not forget, their faults. We will remember them as warnings and beacons. Where, through human infirmity, and sore temptation, and the pressure and spirit of the age, they were inconsistent with themselves and false to their principles, we may read a lesson for our own times without harsh judgments upon their memory. We may notice, that we may avoid their errors. But it is pleasanter to dwell upon the beautiful image of their virtues, revealing itself more and more distinctly as we gaze back into the dim and scattered records of the past. It is more honorable and more edifying to study the glorious everlasting truths and principles which they maintained and illustrated, than with carrion appetite to

hunt out the dead follies, superstitions, and exploded opinions which were unhappily mingled with them. If we cannot agree with them in the whole of their theological creed, we can agree with them in their religious spirit. If we cannot adopt their doctrinal phraseology, we can admire and cherish their religious faith. If, in the light of what we deem to be a juster interpretation of the Scriptures, and a sounder reasoning, we are forced to reject their Calvinism, we can nevertheless honor and maintain as firmly and steadily as they the precious truth which was inclosed and incrustured within it, like the diamond in the rough rock. If, in this elder age of the world, we can no longer believe with them in witches and apparitions, in omens and dreams, we can believe as devoutly as they in the ever-living, ever-loving God, and in the invisible world on whose borders we are standing. If, from our present point of view, we must condemn or deplore their occasional exclusiveness and intolerance, their violations of the rights of the individual conscience, their bitterness of language and inquisitorial harshness of dealing in the treatment of *their* heretics, we can gladly and reverently acknowledge — we should filially love and copy — their noble zeal for the glory of God, for the honor of Christ, for the propagation of his gospel, for the establishment of his law, for the diffusion of his spirit. Where they were right, we will follow them; where they were wrong, we will leave them for the truer and better path, till it strikes again into theirs. Where they were mistaken, God forbid

that we should repeat their errors for the sake of their company, however unwillingly we may part from it. But where they have left us wise and winning examples, — where they have gone before us in the way to heaven in shining garments, — God forbid that we should ever be recreant to our ancestry. We should hold faster to the Christian principles and the Christian virtues which are associated with their names.

A few days since, I ascended into the tower of this church, and surveyed the animating and beautiful scene upon which it looks. Around me in every direction I saw thriving villages, from which a thousand busy and cheerful smokes curled upward into the sky; to the east, the populous city, crowned with its stately dome and pointing heavenward with its spires; close by, the College edifices, — the crowded graveyard, — the churches of the Episcopal and Baptist dissenters from the old Congregational establishment, the sight or foresight of which would have made Dudley's \* heart ache. At a distance, the steam of the locomotive hung like a low cloud over the ground, as the long train shot swiftly by; — below me, multitudes of sleighs and pleasure-parties were sailing over the frozen roads; — the sounds of business and of merriment came mingling up into the air.

As I gazed upon the scene around me, so full of

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\* His farewell lines, found upon him after his death, have been often quoted: —

“Let men of God in courts and churches watch  
O'er such as do a toleration hatch.”

prosperity and promise, all radiant with the light of New England industry and New England enterprise, I could not help contrasting it with that which presented itself to the eyes of Winthrop when he first pitched his tent in midwinter upon this then uninhabited spot. My thoughts went back to the time of Hooker and Shepard, — to the day of small things, — when only here and there could be seen a little cluster of newly finished and unpainted houses, rising amidst wild grounds, hitherto undisturbed except by the sounds of nature's offspring, the howl of the wolf, or the shout of the savage. I ascended in imagination the turret of the first plain church where our fathers worshipped; — and all around was as yet a desert, though Faith illumined it with the presence of their God, and Hope brightened it with her visions of the coming future. As I looked upon the fosse and palisade, the Indian settlement at Nonantum came up before me; — and the listening group of the red children of the soil, as they reverently gathered around the apostolic Eliot on his first visit to their wigwams, two centuries ago this very year. I saw walking by his side the tall, straight form of the black-haired Waban,\* — the first fruits of his zealous and persevering ministry, — affectionately accompanying his teacher on his way back to his Roxbury home. Could they now

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\* See *Life of Eliot*, by Rev. Dr. Francis, in *Sparks's American Biography*, Vol. V., pp. 48, 50, *et seq.* The name of this Indian chief appears also in our town records, in a business contract signed by him with "his mark," in 1647.



rise from their graves, and return to the world as they left it, and, reëntering the tabernacle of flesh, view the places which once knew them with the same powers, the same eyes, as of yore, with what amazement would they behold the transformation that two centuries have accomplished ! What a strange mixture of the familiar and well remembered objects among which they once dwelt and moved with the gradual additions of after generations, with the novelties and improvements of the nineteenth century, with the inventions of modern comfort, the splendors of modern luxury, and the wonders of our iron roads !

But in thus contemplating the changes which have taken place since their time in the scenes around us, I remembered that the great essential features of the landscape still remain the same. One generation of men passeth away, and another generation cometh ; but the earth abideth for ever. Nature and the laws of nature, the year and the seasons, go on as at the beginning and as in the days of our fathers. The same wood-crowned hill, which rose upon their eyes, rises upon ours. The same river, which winded its way along the fields of the Pilgrims, and by a defensive palisade, still winds its way by the cultivated and thick-settled villages of their descendants. The same soft outline edges the horizon ; the same sun shines down lovingly upon all ; the same azure firmament bends over them ; the same ever-burning stars light up the evening sky. In the grandeur and mild beauty of the unchanging forms of his creation, God is still

speaking to us the language which he spake to them of old time. It is the same yesterday, to-day, and for ever.

And as it is with the sky, and soil, and face of the landscape, so may it be with the character of our people. With these changes upon the surface, may it ever show itself to be at heart, and in its great features, the same essentially as it was two centuries ago. In all that was noble and worthy, useful and good, in the parent stock, let it be our aim and our earnest endeavour to remain true to our ancestry, worthy of our calling, and to transmit to *our* posterity the refined and purified spirit of the Pilgrims, — the gold cleared from the dross.

We stand in their places. They have committed the torch of freedom and truth to our hands. We must bear it aloft in their spirit, if not with their creed. "Contend earnestly for the faith as it was once delivered to the saints," was their motto; and, according to their idea of that faith, they were true to it. "Contend earnestly for the faith as it was once delivered to the saints," should be the motto of this church still, — and should be written in letters of light over its walls. The Christianity of Jesus Christ, — the truth as it spoke from his lips, as it shone out from his life, — the pure and undefiled religion which came down from heaven, — may this church hold it fast and hold it forth with a holy zeal united always with a holy charity and love.

Brethren, let us begin the new year of our church

in the purified spirit of our fathers. Let us begin the new year of our church with a determination to do what we can, each and all, to make it more worthy than it has been of its Christian name, and privileges, and hopes. Let the warm blood of a living faith and a free-flowing charity circulate through its veins, and give it a more vigorous life. Let its winter birthday find summer and sunshine in the heart. Let the First Church in Cambridge be ever among the first in all good things.

And now "unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named,—unto Him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen."

## APPENDIX.

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IN the original Colony Records at the State-House in Boston, I found in the list of freemen admitted March 3, 1636, a month after the Cambridge church-gathering, the following names, arranged in the order in which they here stand, namely : —

Roger Harlackendine, Esq.,  
Mr. Joseph Cooke,  
Mr. George Cooke,  
Mr. Nicholas Danforth,  
Thomas Marryot,  
Mr. Samuel Shepheard,  
Wm. French,  
Simon Crosby,  
Thomas Cheesholme,  
John Russell,  
Passevil Greene,  
Mr. Hugh Peters,  
Thomas Bloyett,  
Edmond Frost,  
Mr. Thomas Shepheard,

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Henry Vane, Esq.

These fifteen names preceding that of Vane, — which is separated from them by a little dash, as in the original, — are, with the exception of Hugh Peters,\* the names of men who are known from the town records to have been inhabitants of Cambridge. These freemen were,

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\* With what church, if any, Hugh Peters had connected himself, is not known to me. Possibly in his case the usual condition was dispensed with. He did not settle at Salem till the December following.

of course, members of the church; and as the Court, at which they were admitted, and before which they personally appeared to take the freeman's oath, was held that month in Cambridge, it is probable that all who were then in church-fellowship here availed themselves of the opportunity of obtaining the privileges of freemen. They appear to have come in a body to the Court, and the order of their names is probably the order in which they were admitted, those of highest standing being received and enrolled first. The title of Esquire, attached to the names of Harlackenden and Vane, was given at that time only to those of a certain rank or office. These two, with Governor Haynes, another of the English gentry, are the only ones among the Massachusetts emigrants after Winthrop who appear to have had this title before coming to this country. Here it was also given to the governor, deputy-governor, and assistants of the colony. The title of Mr., too, was not the common appellation which it now is, but somewhat aristocratic, and was confined to those of a certain station in society. Out of the forty-seven freemen admitted in March, with Vane and Harlackenden, there are only seven so honored; all but one being of Cambridge. In 1635, out of the one hundred and forty-four admitted, there are only seven *Mr.'s*. Thomas Marryot, however, stands on the list before Mr. Samuel Shephard, who probably gave way to him on account of his age and his office of deacon. It will be observed, also, that in this list of our Cambridge people, the names of Edmond Frost and Thomas Shephard stand last, as if the ruling elder and the pastor had come in together after the others, or chose to be placed last. Hugh Peters may have been in company with his Cambridge friends, perhaps on a visit here, and came in with them into the Court to be admitted freeman. Possibly he may have connected himself for this purpose with our Cambridge church. But there is no record to determine the fact.

On the 25th of May, 1636, four others, known to be of Cambridge, were admitted freemen, and were of course among the first members of our church, namely: — Richard Champney, Gregory Stone, Edward Goffe, Thomas Judd.

In addition to the names above given, that of Mr. Clement Chaplain, whom we also know to have been at that time a resident of Cambridge, stands by itself at the head of the freemen admitted in March, 1636.

We thus find the names of eighteen, at least, besides Shepard, who were in all probability members of our Cambridge church at its first organization, or within four months after; and, we may presume, the only male members at that period. These, with their wives, constituted the original church. About half of them will be found among the members recorded as still living in 1658, in Mitchell's list, — the fragment which helps us to cross the sixty years' chasm in our records.

SHEPARD, in his autobiography, tells us, that his wife, Margaret, entered into church fellowship before her death. The names of the wives of the persons above mentioned, as presumed to be the first members of the church, are Elizabeth Harlackenden, Thomasine Frost, Jane Champney, Susan Marrett, Lydia Stone, Elisabeth French, Ann Crosby, Isabel Cheesholme, Susan Bloggett, Ellen Green, Joyce Goffe. Elisabeth (wife of Joseph) Cooke, Alice (wife of George) Cooke, and Hannah (wife of Samuel) Shepard, were probably not married at the time of the gathering. The names of the wives of Danforth, Russell, Judd, and Chaplain (if all married), I have not been able to ascertain.

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ROGER HARLACKENDEN, the principal man in Shepard's company, has already been noticed in the discourse. He was married to Elizabeth, daughter of Godfrey Bosseville, June 4, 1635, and about the 10th of August (as Shepard tells us) set sail with his young bride, and his sister Mabel, to seek a new home, and to find an early grave, in America. He was one of those who "took New England in their way to heaven." Hubbard says that he came in the same ship with Vane. From Shepard's autobiography, and from a manuscript register recently discovered in one of the public offices in London, containing the names of persons permitted to embark at London for this country in 1635,\* we learn that Harlackenden came in company with Thomas and Samuel Shepard, the two Cookes, William French, and the ministers Wilson and Jones. He settled with his chosen pastor at Cambridge, where he purchased the house and estate of Dudley, who removed to Ipswich, and afterwards to Roxbury. His continued attachment to Shepard is expressed in his will (in Suffolk Probate Records), in which it appears that he left him a legacy. His elder brother, Richard Harlackenden, seems to have had some intention of emigrating to New England, and a farm of six hundred acres was granted to him, on condition of his coming over within a certain period; but he never came, and the land was transferred to Roger. He is erroneously enumer-

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\* See Savage's Gleanings, in the Mass. Hist. Coll., 3d Series, Vol. VIII. In this document, — first examined and made known to us by Mr. Savage, — Thomas Shepard appears to be registered under the assumed name of "John Shepard, a husbandman," followed by the true names and ages of his wife and infant child. He was one of the proscribed ministers, and was compelled to conceal his name in order to escape from the country. In the same register, S. Shepard, William French, Joseph Cooke, and his brother George (whose name is there written Cocke, instead of Cooke) are recorded as servants of Harlackenden. They appeared in this character for the purpose, no doubt, of evading some of the tyrannical regulations then in force.

ated in Holmes's *History of Cambridge* among the first proprietors and settlers of this place. It appears from the "Gleanings" of Mr. Savage, to whom the students of our ancient New England history are so largely indebted, that Richard died at an advanced age, at the family seat, I suppose, in *Essex*.

Five of the first church-members, namely, Harlackenden, Danforth,\* Green, Crosby, and Bloggett, died within four years after their arrival. Chaplain (elected representative in 1636) and Judd removed to Hartford. Danforth was one of our enterprising and influential inhabitants, and was often employed in public trusts by his townsmen; as were the two Cookes, Russell, Chaplain, and S. Shepard, while they remained here. George Cooke commanded the company which was sent to apprehend Gorton and his associates, was speaker of the House of Deputies in 1645, and afterwards became a colonel in the service of Cromwell, in Ireland; where also (as appears on page 54) Samuel Shepard was living in 1658, with the rank of major. French removed to Billerica, where numerous descendants of his are now living. He died in 1681. Cheeseholme became a deacon of the church, and died August 18, 1671. Goffe † died December 26, 1658. Champney died in 1669. He is called "Elder Champney" in the town records, under date of February, 1637. His colleague, Frost, is also designated at that time by the same title. Frost died in 1672. His posterity are still among us. Deacon Marrett died June 30, 1664, aged 75. Gregory Stone, another of the first deacons, brother of the Rev. Samuel Stone, died November 30, 1672, aged 82. He was the last survivor in Cambridge of the first eighteen, who, with Shepard, constituted the original church. A footstone, with the initials of his name upon it, is still to be seen in our ancient burying-ground. John Cooper, the son of his wife by a former husband, was a deacon of the church, and had a son (Samuel) who was afterwards chosen to the same office. His oldest son, John Stone, is called "Elder" in his epitaph in our church-yard. He was probably elder of the church in Sudbury, where he lived for some years. (See Harris's *Cambridge Epitaphs*, p. 179.)

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The covenant which was read and agreed to at the church-gathering, is not extant. It was, probably, like others of the time, a simple, and brief one. That which is at present in use in our church was adopted May 18, 1834, and is as follows:—

*"Covenant of the First Church in Cambridge.*

"We, whose names are underwritten, do solemnly acknowledge Jesus

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\* Nicholas Danforth died April, 1638, not 1637, as Farmer has it.

† Mentioned by Shepard, in his autobiography, where he speaks of "Brother Champney, Frost, Goffe, and diverse other most deare saints."

Christ to be the Son of God and the Saviour of the world, as he is represented in the New Testament; and, as his disciples, we do now express our earnest desire and intention to live a holy, religious, and useful life, after the example and in the spirit of our Lord. We do also purpose to walk with the church, while we have opportunity, in a regular attendance on Christian ordinances, in the promotion of Christian truth and charity, and in the exercise of those acts of Christian fellowship and affection, which the relation in which we stand to one another may seem to us to demand." \*

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THE list of church members, &c., in the time of Mitchell, which here follows, was found in 1815, by my predecessor, the Rev. Dr. Holmes, in the Prince collection of manuscripts, then deposited in the library of the Old South Church, in Boston. The original manuscript, in eighteen folio pages, with double columns, worn, faded, and discolored, is now bound up in the first volume of our church records, which commence with the ministry of Brattle, in November, 1696. On the first blank leaf, in the handwriting of Rev. Thomas Prince, formerly minister of the Old South, is written, — "List of members in the Church of Cambridge in y<sup>e</sup> handwriting of y<sup>e</sup> Rev. Mr. Jonathan Mitchell." This being the only ancient document of this kind which has come down to us, I have thought it worth while to print and preserve it for the use of those who are curious in such matters and interested in genealogical inquiries.

N. B. f. c. stands for "full communion." This abbreviation, which frequently occurs in the original, will be used throughout.

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*The Church of Christ at Cambridge, in N. E.; or, the Names of all the Members thereof that are in Full Communion; together with their children who were either baptized in this Church, or (coming from other churches) were in their minority at their parents joyning; taken and registered in the 11. month, 1658.*

MR. THOMAS SHEPARD, late faithfull and famous pastour of this Church of Christ at Cambridge, was translated hence unto the Church triumphant, 25. of 6th m. 1649, and left behind him 4 sonnes, 3 whereof

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\* It is usual for those who become members of the church to sign their names to this covenant, or to signify their assent to it to the pastor, or, in case of his absence, to one of the deacons. If any individual should decline, from conscientious scruples, to sign or assent to the covenant, the pastor has, in such a case, a discretionary power to dispense with the observance of this form.



are now living ; namely, Thomas, admitted to f. c. with us March 28, 1656 ; and now lately dismissed to the Ch. of Christ at Charlestowne for the work of y<sup>e</sup> ministry there. Samuel, baptized in this church ; admitted into f. c. July 19, 1663 ; dismissed to Rowley, August 13, 1665 ; ordained pastour there Novemb. 15, 1665. Jeremiah, baptized in this church.

**JONATHAN MITCHELL**, present pastour of this Church, and Margaret, his wife. Their children now living are, Nathaniel, baptized here. John, baptized here ; departed this life Octob. 29, 1659, about 2 of clock in y<sup>e</sup> morning. Samuel, born Octob. 14, 1660 ; baptized Octob. 21, 1660.

**RICHARD CHAMPNY**, Ruling elder, and Jane, His wife, in f. c. ; their children, yet living, Esther Champney, now [Convers], living at Wooburne, baptized in England, aged about six years when her father joynd here ; Samuel, admitted into f. c. Octob. 18, '61 ; Lydia, admitted into f. c. May 31 ; Daniel, admitted into f. c. March 7, 1663 ; Samuel, Lydia, and Daniel, baptized in this Church.

**EDMUND FROST**, Ruling Elder also of this Church, and Thomas-Anne, his Wife, in f. c. Their children, John, Samuel, Joseph, James, Mary, Ephraim, Thomas, and Sarah, All baptized in this Church : save John, who was baptized in England, being about — old when his father joynd here.

**CAPTAIN DANIEL GOOKIN**,\* and Mary, his wife, both in f. c. Their children, Mary and Elizabeth, baptized elsewhere, but the elder not full 6 yeares old when their parents joynd in this Ch. ; both admitted into f. c. May 23, 1665. Daniel, Samuel, and Nathaniel, borne and baptized here.

**MR. CHARLES CHAUNCY**, President of the Colledge, and Catharine, his wife, dismissed hither from the Ch. at Situate, and joynd here in y<sup>e</sup> 1st month of y<sup>e</sup> yeare 1656. Their children,† Barnabas and Sarah, admitted also into f. c. Decemb. 10, 1658. Hannah, Nathaniel, El-nathan, and Israel, baptized at Situate.

**JOHN HOLMES**, a Student and servant to Mr. Chauncy, in f. c. with us, adult ; dismissed to Duxbury, July 6.

**MR. JOSEPH COOK**, and Elizabeth, his wife, both in f. c. Their children, Joseph, admitted into f. c. May 18, 1666 (his child, John, baptized Januar. 26, '67) ; Elizabeth, Mary, Grace, and Ruth, all baptized in this Ch.

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\* The coadjutor of Eliot and the friend of the Indians, the last major-general under the old charter, a man of great firmness, integrity, and benevolence. His son, Nathaniel, was minister of Cambridge after Oakes.

† He had two other sons, Isaac and Ichabod. All his sons were educated at Harvard.

**MR. EDWARD COLLINS**, Deacon of this Church, and Martha, his wife, both in f. c. Their children, Daniel, now living at Konningsberg, in Prussia, about 9 yeares old when his parents joyned here; John,\* admitted into f. c. before he went from hence, being now minister of God's word at Edinburgh, in Scotland; Samuel, now also living in Scotland (the wife of Samuel Collins admitted into f. c. May 31, 1664. Their child, Edward Collins, baptized June, 1664); Martha, Nathaniel, Abigail, and Edward, borne and baptized here.

**MR. JOHN WHYTING**, now preacher of y<sup>e</sup> word at Salem, and Sybill, his wife (daughter to y<sup>e</sup> forenamed Edward Collins), both admitted to f. c. here. Both dismissed to the Church of Christ at Hartford. Their children, Sybill and John both baptized here; William baptized februar. 19, 1659.

**MR. NATHANIEL SPARROWHAWKE**, sometimes Deacon of this Church; Mary, His first, and Katharine, His second wife, all now deceased, left with us five children; namely, 1. Nathaniel, whose wife Patience is admitted into f. c. with us; and their children are Mary and Sybill, both baptized in this Ch.; Esther, baptized May 5, 1661; Samuel Sparrowhawke, baptized febr. 5, 1664; Nathaniel, baptized Nov. 3d, 167-. 2. Anne, now the wife of John Cooper, mentioned afterwards, being in f. c. 3. Mary. 4. Esther Sparrowhawke, admitted into f. c. Decembr. 15, 1658. 5. Elizabeth, now living with Broth. Thomas Cheeseholme.

**GREGORY STONE**, Deacon of this Ch., and Lydia, his wife, in f. c. whose children, John, Daniel, David, Elizabeth, Samuel, and Sarah, Also John Cooper, son of the foresaid Lydia, and Lydia Fiske, her daughter, being all of them, through the Rich Grace of Christ, come into f. c. with his people; they will be mentioned afterward in their places, all save John Stone, now joyned member of the Church of X<sup>t</sup> at Sudbury, Lydia Fisk, now deceased, Elizabeth Stone, now Potter, living at Ipswich, Sarah Stone, now Miriam, joyned to y<sup>e</sup> Ch. at Concord.

**JOHN BRIDGE**,† also Deacon of the Church, and Elizabeth, His wife,

\* He was afterwards a celebrated preacher in London. He was the chaplain of General Monk, when he went from Scotland to England. Nathaniel was the much esteemed minister of Middletown. Cotton Mather has a chapter in his *Magnalia* upon the Collins family, in which he says:—"There was a good old man called Collins, the deacon of the church at Cambridge, who is now gone to heaven; but before he went thither, he had the satisfaction to see several most worthy sons become very famous persons in their generation."

† He was freeman in 1635, and probably joined Hooker's church before the arrival of Shepard; as did Guy Bainbridge, E. Winship, and S. Green.

both in f. c. Under his care also is Joseph Lampson, the Son of Barnabas Lampson, deceased, sometimes a member of this Church. Also Dorcas Bridge, the Daughter of Dorcas (the wife of Thomas Bridge), deceased, sometimes in f. c. with us.

**THOMAS MARRIOT**, Deacon of the Ch., and His wife, Susan, both in f. c. Their children, John and Thomas, the elder of y<sup>e</sup> being but about five years old w<sup>a</sup> his father joyned here; But both baptized in England: Hannah, now lately admitted into f. c. with us; viz. on Decembr 15, '58.

**MR. (MAJOR) SAMUEL SHEPARD**, and His wife, now living in Ireland, doe yet stand in memberly Relation to us. And Here is with us their Daughter, Jane Shepard, now under the care of Mr. Edw. Collins, before named.

**MR. ELIJAH CORLET**,\* Schoolemaster, and Barbara, his wife, both in f. c. Their children, Rebecca, Hephzibah, and Ammi Ruhamah, all baptized here.

**EDMUND ANGIER**, a member of this Ch. in f. c.; so was also his former wife, Ruth [the Daughter of that famous Light Dr. Ames], now at rest with y<sup>e</sup> Lord. Their children, now living, are Ruth, Ephraim, and Samuel, all baptized in this Church; Hannah baptized Dec. 16, '60; Mary, baptized May 10, 1663, deceased; Edmund, baptized Septemb. 25, 1659, deceased; John, baptized May 15, 1664, deceased; Nathaniel, baptized May 14, 1665, deceased; Elizabeth, baptized Sept. 22, 1667.

**EDWARD GOFFE**, lately deceased (viz. on Decemb. 26, 1658), was a member with us in f. c.; so was and is also Margaret, his wife. His children by a former wife (who was also in fellowship with this Ch.) are Samuel, baptized in England, and when his father joyned

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\* This famous old Cambridge schoolmaster was a graduate of Oxford; and became teacher of the grammar school in this place as early as 1643. In "New England's First Fruits," published that year, is the following passage; — "By the side of the Colledge a faire Grammar Schoole, for the training up of young schollars, and fitting of them for Acadèmicall learning, that still as they are judged ripe, they may be received into the Colledge of this Schoole: Master Corlet is the Mr. who hath very well approved himself for his abilities, dexterity, and painfulness in teaching and education of the youths under him." He was teacher here for more than forty years. In the town records, under date of Nov. 13, 1648, is the following: — "It was agreed at a meeting of y<sup>e</sup> whole towne, that there should be land sold of y<sup>e</sup> Common for y<sup>e</sup> gratifying of Mr. Corlet for his pains in keeping a school in y<sup>e</sup> Towne, y<sup>e</sup> sum of ten pounds, if it can be attained; provided it shall not prejudice y<sup>e</sup> Cow Common." His son, Ammi Ruhamah, was a Fellow of Harvard College, of which he was a graduate in 1670.

here aged about seven years, and Lydia. His children by Margaret, now living, are Deborah, Hannah, and Abiah, all baptized in this Church.

JOHN STEDMAN, and Alice, his wife, both in f. c. Their children, Elizabeth, Sarah, and Martha, all borne and baptized here. Elizabeth, admitted into f. c. March 27, 1663; Sarah, admitted into f. c. May 31, 1664 (her child, Sarah Bracket, baptized June 5, 1664, deceased; John Bracket, baptized April 21, '67); Martha admitted into f. c. May 31, '64.

EDWARD OAKES, a member in f. c. His children, Urian\* and Edward, baptized in England; the eldest about ten years old when His father joyned here. He is now minister of y<sup>e</sup> word in England. Mary and Thomas, baptized here.

RICHARD JACKSON, and Elizabeth, his wife, both members in f. c. THOMAS DANFORTH † (eldest Son of Mr. Nicholas Danforth, deceased), and Mary, his wife, both in f. c. Their children, Sarah, Mary, Samuel, and Thomas, all baptized in this Church; Jonathan, baptized febr. 13, '58; Elizabeth, baptized Januar. 29, 1664; Bethiah Danforth, baptized June 18, '67; Joseph Danforth, baptized Sept. 22, 1661, deceased Octob. 2, '63; Benjamin, baptized May 24, '63, deceased August 23, '63.

SAMUEL ANDREWS (Son of Mr. William Andrews, deceased), as also Elizabeth, His wife, were joyned in f. c. with us on Decemb. 10, 1658. Their children, Samuel and William, both baptized here in this church; John, Baptized March 10, 1660-1; Elizabeth, baptized April 12, 1663; Thomas, baptized May 21, '65, deceased; Mary Andrews, baptized Januar. 6, 1666; Thomas, baptized March 29, '68.

ROBERT HOLMES, is member in f. c., as was also Jane, his wife, now deceased. Their children, John, Joseph, and Elizabeth, all baptized in this Church.

THOMAS CHEESEHOLME, and Isabel, His Wife, are both of them Members of this Ch., and in f. c. In his family, and under his Care, is Benoni Eaton (Son of Mr. Nathan. Eaton), who was baptized here and whose mother dyed a member of this Church.

EDWARD SHEPARD, member in f. c. So was also his first wife, Violet, deceased. Their children y<sup>t</sup> were in minority when He joyned, are Abigail, now living at Dedham; Deborah, now also at Dedham; and Sarah, now dwelling at Braintree. The eldest of these aged twelve years, y<sup>e</sup> 2d ten, and the 3d seven years, when their Parents joyned here,

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\* Afterwards President of Harvard College.

† A distinguished public character, a man of ability, wisdom, and resolution, — deputy-governor for many years, and elected to other important offices.

being all baptized in England. Mary, now the wife of the foresaid Edward Shepard, was dismissed hither from Ch. at Dorchester, and is in f. c. with us. Her daughter, Mary Pond, baptized at Dorchester, was eleven years old at her mother's joyning with us.

**WILLIAM FRENCH**, and Elizabeth, his wife, both members in f. c. Their children, Elizabeth, now Elliot, and now joined at Dedham; Mary, baptized in England, between two and three yeares old at Her father's joyning; John, baptized by Mr. Hooker, in Cambridge; Sarah, Jacob, and Hannah, borne and baptized in this Church.

**EDWARD MITCHENSON**, and Ruth, his Wife, both in f. c. Their children, Ruth, Bethia, Edward, and Elizabeth, all baptized in this church.

**JONAS CLARK**,\* and Elizabeth, his wife, both in f. c. His children by a former wife, Sarah and Jonas; By Elizabeth, above named, Elizabeth, Thomas, and Timothy, all five baptized in this Church; Samuel, baptized Novemb. 6, 1659; Abigail, baptized May 4, 1662; Mary Clark, baptized March 12, '64 - 5.

**JOHN COOPER** (Son of Lydia, now wife of Deacon Stone above-named), and Anna, His Wife, both in f. c. Their children now living are, Anna (married to E. P. [Edmund Pinson] and deceased), Mary, Samuel, John, Lydia (baptized Apr. 13, '63), Hannah (baptized Decemb. 29, 1667), all baptized in this Church; Nathaniel, baptized May 8, 1659, deceased in Decemb. 1661.

**THOMAS BEALE**, and Sarah, his Wife, both members in f. c.

**WILLIAM MANNING**, and Dorothy, his Wife, both members of this Ch. in f. c. Their children, Hannah, Samuel, Sarah, John, and Mary, all borne and baptized in this church.

**JOHN FEZINGTON**,† and Jane, his Wife, both in f. c. In his family is Reuben Olbon, who, together with his sister Elizabeth, were baptized in this church, being the children of our Sister Olbon (lately Cole), now deceased.

**ROBERT STEDMAN**, and Anne, his Wife, both in f. c. Their children, John, Mary, and Thomas, all born and baptized in this Church. Thomas, Dyed April 2, 1659.

**ANDREW BELCHER**,‡ and Elizabeth (daughter of Mr. Nicholas Danforth), His Wife, both in f. c. Their children, Elizabeth, Jemimah (rec. into f. c. March 5, 1665 - 6), Martha (f. c. May 19, 1666), Andrew, and Anna; all baptized in this Church, the Eldest being almost fourteen yeares old, y<sup>e</sup> 2d 12, and y<sup>e</sup> 3d 10, &c., when baptized.

\* Afterwards ruling elder of the church. He died in 1699, aged 80.

† Now written Fessenden.

‡ The grandfather of Governor Belcher.

**ANNE BRIDGE**, the Wife of Matthew Bridge, Daughter also of Mr. Nicholas Danforth (before named) is in f. c. with this Ch. Her children, John, Anne, Matthew, Samuel, and Thomas, all baptized in this Church. Elizabeth, baptized Septemb. 18, 1659.

**ELIZABETH GREEN**, the wife of Bartholomew, deceased, is a member in f. c. with this Ch.

**JUSTICE BAINBRICK**, the widow of Guy Bainbrick, deceased, is memb. in f. c.

**SAMUEL GREEN**,\* son of Elizabeth, before-named, is in f. c. So also was Jane, his wife (daughter to y<sup>e</sup> foresaid Justice Bainbrick), now deceased. Children borne to the said Samuel and Jane Green, Elizabeth, Sarah, Samuel, Joseph, Lydia (deceased Sept. 24, 1665), and Deborah; all borne and baptized in this Ch. Jonah Green, the son of Samuel and Sarah, baptized Januar. 31, 1663; Lydia, baptized Nov. 12, '65; Bartholomew, baptized Nov. 3, 67.

**NATHANIEL GREEN**, and Phebe Green (children of the forenamed Bartholomew and Elizabeth), are also in f. c.

**SARAH LONGHORN**, y<sup>e</sup> wife of Thomas Longhorne, and daughter of Elizabeth Green, aforesaid, is member in f. c. Her children, Sarah, Elizabeth, and Mary, all baptized; Samuel, baptized Decemb. 9, '60; Mercy, baptized May 11, 1662; Patience Longhorne, baptized April 3d, 1664.

**THOMAS FOXE**, and Ellin, his Wife, both in f. c. His son, Jabez Foxe, baptized at Concord, but in minority when his father joyned here. Her children by a former Husband (viz. Persevell Green, deceased, sometimes a Brother of this Church) are, John Green, now in f. c. with this ch., to be mentioned afterward; Elizabeth Green (now Hall), joyned in f. c. with y<sup>e</sup> Church of Christ, at Concord. Both in their Infancy baptized here.

**RICHARD ROBINS**, and Rebecca, his wife, both memb. in f. c., formerly dismissed to us from the Church at Charlestown. Their children, John, Samuel, Nathaniel, and Rebecca, all baptized here save the eldest, who was baptized at Charlestowne, and yet under fourteen years of age at His Parents joyning with us.

**FRANCIS MOORE**, the Elder, and Elizabeth, his wife, both in f. c. So was also Katharine, his former wife, now deceased. His children, Francis, who, together with Alby, his wife, is also in f. c.; Samuel, who is now in Barbadoes, and was about nine years old w<sup>h</sup> his father

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\* The veteran conductor of the Cambridge printing-press, — the first in New England, — which he carried on successfully for half a century. Many of his descendants, of the same calling as well as name, have ably sustained the reputation of their ancestor. His second wife was a daughter of Elder Clark.

joyned here, baptized in England ; Anne Moore, now Kiddar, who is in f. c. ; John (the Sonne of ffancis and Katharine), baptized in this Church ; Elizabeth, now wife of ffancis, aforesaid, hath three children, but they were all above the age of fourteen years (the youngest, viz. Rebecca, being above fifteen) at the Time of her joyning with this Church, which was in y<sup>e</sup> 1<sup>st</sup> month of y<sup>e</sup> year 1657.

NICOLAS WYTH, and Rebeccah, his Wife, both members in f. c. Their children, Mary, Nicolas, Martha, John, and William, all baptized in this Church. The said Nicolas had also by a former wife a daughter, baptized in England, named Sarah Wyth, now ffsk, dwelling in Watertowne, who was about thirteen years of Age when her ffather joyned to this Church. The said Rebeccah, now wife of Nicolas Wyth, had also by Her former Husband, Thomas Andrewes, three children, viz., Thomas, Daniel, and Rebeccah Andrewes, all three baptized also in this Church.

GILBERT CRACKBONE,\* memb. in f. c., and Elizabeth, His Wife, joyned May 22, 1659. His Son, Benjamin, was about five or six years old when His father joyned here.

WILLIAM HEILY, and Grace, his Wife, both members of this Ch. in f. c. His children, Hannah (admitted into f. c. March 27, '63 ; Dismissed to Salisbury, June 24, 1667), Elizabeth, Sarah, and William, Borne at Roxbury and baptized there, whiles He stood member of the Church of Lin, from whence He was dismissed to us. Also Grace (the daughter of William and Grace) borne and baptized in this Church ; Nathaniel, baptized ffeb. 6, 1658 ; Martha, baptized Septemb. 9, 1660 ; Samuel Heily, Son of William and Phoebe (formerly Green), baptized Septemb. 21, 1662 ; Paul Heily, Baptized April 3d, 1664 ; Mary Heily, baptized Octob. 29, 1665.

GEORGE WILLOWES, and Jane, his wife, both in f. c. His Children, Thomas and Stephen, borne and baptized in this Church ; Also,

JOHN PALFREY, son of Jane aforenamed, admitted into f. c. with us Decemb. 10, 1658 ; His child, Rebekah, baptized Septemb. 17, 1665 ; John, baptized April 14, 1667, deceased ; Elizabeth Palfrey, baptized May 24, 1668.

GOLDIN MOORE, and Joane, his Wife, both in f. c. Their children, Hannah (received into f. c. May 18, 1666), Lydia, and Ruth, all borne and baptized in this Church. Also the said Joane had by Her former Husband, John Champny, three children, viz. Mary Champny, now Richardson, living at Wooburn ; Sarah ; John, deceased ffeb. 20, 1664 ; all three baptized in this Ch.

WILLIAM BULLARD, and Mary, his Wife, both in f. c. Her Daugh-

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\* He was admitted freeman in December, 1636, and was of course one of the early members of the church ; as was Thomas Beale, admitted at the same time.

- ter, Hannah Grisold (whose father, Francis Grisold, was also member with us), borne and baptised in this Ch.
- THOMAS SWETMAN**, and Isabell, his Wife, both in f. c. Their children, Elizabeth (received into f. c. May 18, '66), Rebecca, Mehitabell, Sarah, and Ruhamah, all baptized in this Church; Samuel, baptized May 22, 1659; Bethiah, baptized July 7, 1661; Hepziba Swetman, baptized June 24, 1666.
- PHILIP COOK**, and Mary (the daughter of Barnabas Lampson, deceased), His Wife, both in f. c. Their children, Mary, Samuel, Hannah, and Sarah, borne and baptized in this Church; Philip, baptized May 5, 1661; John, baptized August 30, 1663; Barnabas Cook, baptized June 4, '65.
- JOHN TAYLOR**, and Katharine, his Wife, both memb. in f. c. Their son, Josep Taylor, borne and baptized in this Church.
- JOHN GIBSON**, and Rebecca, his Wife, both memb. in f. c. Their children, Rebecca, now joyned in f. c. with the church at Watertowne; Mary, Martha, John, and Samuel, baptized in this Church.
- DAVID FISKE**, and Seaborne, his present Wife, both members of this Ch. in f. c. His children, by Lydia, deceased, Lydia and David; the children of the foresaid David and Seaborne, Elizabeth and Sarah; all four baptized in this Church; Hannah, baptized Novemb. 27, '59.
- WILLIAM PATTEN**, and Mary, his Wife, both in f. c. Their children, Mary, Thomas, and Nathaniel, the eldest being about four or five yeares old when Her parents joyned; baptized in England.
- ROBERT PARKER**, and His Wife, both in f. c., having been dismissed Hither (together with their children) from the Churches of Boston and Roxbury. Their children, Benjamin, John, Sarah, and Rachell.
- WILLIAM TOWNE**, and Martha, his Wife, both memb. in f. c. Their children, Peter, baptized in England, and about three years old at his parents joyning here; Mary, baptized here, admitted into f. c. Novemb. 4, 1659.
- WILLIAM DICKSON**, and Jean, his Wife, both in f. c. Their children, Lydia, Abigail, Mary, Hannah, and John, all baptized in this church.
- ANDREW STEVENSON**, and Jane, his Wife, both memb. in f. c. Their children, Deborah (now the wife of Robert Wilson, of Sudbury), baptized in England, and about six years old when her father joyned here. Sarah, Rebecca (dismissed to Billerica, Aug. 13, '67), John, Mary, Lydia, Andrew, and Hannah Stevenson; all these baptized in this Church.
- JOHN SHEPARD** (Son of Edward Shepard before named), and his wife, both in f. c. Their children, Rebecca, John, Sarah, and Violet, all borne and baptized in this Church; Elizabeth, baptized July 29, 1660; Edward; baptized August 3, 1662; Samuel Shepard, baptized July 3d, 1664; Thomas, baptized Nov. 18, '66.



**RICHARD ECKLES**, and Mary, his wife, both in f. c. Their children, Mary, Hannah, and Martha, all borne and baptized in this Church.

**JAMES KIDDAR**, and Anne, his Wife, both in f. c. Their children, Hannah, Dorothy, James, John, and Thomas, all baptized in this Church; Nathaniel, baptized febr. 27, 165[9?]; Ephraim, baptized May 26, 1661. Dismissed to y<sup>e</sup> Church at Billerica.

**FRANCIS WHITMORE**, and Isabell, His Wife, both in f. c. Their children, Elizabeth, Francis, John, and Samuel, all baptized in this Church; Abigail, baptized July 3d, 1659; Sarah, baptized March 30, 1662; Margery, baptized March 27, 1664; Hannah Whitmore (by a 2d wife), baptized febr. 15, 1667.

**WALTER HASTING** \* (son of John Hasting deceased), and Sarah, his wife, both in f. c. Their Daughter, Sarah, baptized in this church, deceased; John, Baptized Decemb. 9, 1660; Walter, baptized Novemb. 30, 1662; Sarah Hasting, baptized Decemb. the 18, 1664, deceased Jan. 26, 1664; Hannah, baptized Jan. 14, 1665; Elizabeth Hasting, baptized febr. 23, '67.

**JOHN GREEN** (Son of Persevell and Ellin Green before-named) and Ruth (daughter of Edward and Ruth Mitchenson), His Wife, both in f. c. Their children, John and Nathaniel, both borne and baptized in this Ch.; Persevell, borne March 29, baptized Apr. 1, 1660; Ruth, baptized Novemb. 24, '61; Samuel, borne May 4, baptized May 10, '63; Elizabeth, born April 22, baptized April 23, '65; Edward, baptized Apr. 21, '67.

**WILLIAM HAMLET**, and Sarah, his wife, both memb. in f. c. Their children, Jacob and Rebeccah, both borne and baptized in this church. Also the said Sarah had by a former Husband, ——— Hubbard, children, viz. James Hubbard, Sarah Hubbard, now Champny, admitted into f. c., Thomas Hubbard, now joyned to y<sup>e</sup> Church of Wethersfi . . .

**JOHN WATSON**, and Rebecca (daughter of Anne Errington, deceased, sometimes a sist. of this Ch.), His Wife, both in f. c. Their children, Rebeccah and John, both borne and baptized in this Church; Abraham, baptized July 28, 1661; Anne, baptized Sept. 16, 1666.

**RICHARD FRANCES**, and Alse, His wife, both members in f. c. Their Children, Steven, John, and Sarah, all borne and baptized in this Church.

**RICHARD DANIE**,† and Anne, his Wife, both of them in f. c. Their Children, Anne, Jacob, Joseph, and Abiah, all baptized in this Church;

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\* Afterwards deacon of the church. His father does not appear to have held this office here, as is erroneously stated by Farmer.

† Dana, as it is now written. He is the great ancestor of the many families and distinguished men of this name in our country.

Benjamin, baptized April 8, 1660; Elizabeth, baptized April 27, 1662; Daniel, baptized April 3, 1664.

**WILLIAM BORDMAN**, and frances, his Wife, both members in f. c. with us. Their Children, Moses, deceased March 17, 1661-2; Rebecca, Andrew, Aaron, frances, Martha, Mary, and William, all baptized in this Church; Elizabeth, baptized August 26, 1660.

**ANNE HASTING** (formerly Mean), the widow of John Hasting, deceased, is a member in f. c. with this Ch. Her Children, Sarah, the wife of Walter Hasting, before-named, who is in f. c.; Mary Mean, who was borne and baptized in this Church. The foresaid John Hasting was dismissed hither from the Church of Braintree, and joyned here in februar., 1656. His children are, Walter, beforenamed, Samuel, who was baptized in England, and about— years of age when His ffather joyned to y<sup>e</sup> ch. of Braintree; John Seaborne and Elizabeth, both baptized at Braintree.

**HANNAH THATCHER** (the Wife of Samuel Thatcher), living in Watertowne, is a member in f. c. with this Ch.

**ELIZABETH OAKES**, dismissed to Maldon, Decemb. 2, 1667, the widow of Thomas Oakes, is memb. in f. c., as was also Her Husband, Thomas Oakes, lately deceased. Their Children yet living, Elizabeth and Hannah, both borne and baptized in this Ch.; Thomas Oakes, borne after his ffather's decease, and baptized March 20, 1658-9; Abigail Howard, y<sup>e</sup> child of Elizabeth (formerly Oakes, now) Howard, baptized here Septemb. 23, 1666.

**MARTHA RUSSELL** (the Wife of William Russell) is a memb. in f. c. Her Children, Joseph, baptized in England, and about ten years of age when His mother joyned here; Benjamin, John, Martha, Philip, William, and Jason, baptized in this Church; Joice, baptized May 13, 1660.

**JOHANNA SILL**, a memb. in f. c., as was also her Husband. Their Children, Joseph Sill,\* but three years old at his mother's joyning with this Church; Elizabeth Sill, now Hicks, not two years old at y<sup>e</sup> same Time; both of them baptized in England.

**MARTHA OLDAM** (now Browne), is a member in f. c.; so was also Her Husband, Richard Oldam, deceased. Their Children, Samuel and John Oldam, both baptized in this Church. Her second Husband, Thomas Brown, admitted May 18, 1666. Her child, Mehitabell Browne, baptized June 2d, 1661; Mary, baptized Nov. 8, '63; Ebenezer, July 23, '65; Ichabod Brown, baptized Septemb. 9, 1666.

**ESTHER CHEAVERS**, the wife of Daniel Cheavers, is a member in

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\* There was a Captain Joseph Sill who distinguished himself in Philip's War, who may have been the person here named.

f. c. Her children, Lydia, James, Daniel, and Mary Cheavers, all baptized in this Church; Israel Cheever, baptized Januar. 26, 1661; John, baptized July 31, 1659; Esther, baptized Januar. 27, 1660, deceased Feb., '60; Hannah and Elizabeth Cheavers (*gemelle*); baptized May 29, 64; both deceased, June 14 and June 16, 1664; Elizabeth, baptized Aug. 6, '65.

MARGERY CANE, the widow of Christopher Cane, deceased, is memb. in f. c., as was also Christopher, her Husband. Their Children, Jonathan, Nathaniel, Deborah, Ruth, and Esther, all baptized here.

JOANE PRENTICE, Widow of Henry Prentice, deceased, is member in f. c., as was Her said Husband; also their Children, Mary, Solomon, Abiah, Samuel, Sarah, and Henry, all borne and baptized in this Church.

DEBORAH WILSON (y<sup>e</sup> wife of Robert Wilson, daughter of Andrew Stevenson, abovenamed) admitted into f. c. March 5, 1665-6. Her child, Deborah, baptized Sept. 30, 1666.

RICHARD HASSELL, and Joane, his Wife, both in f. c. Their Children, Elizabeth, Joseph, and Esther, all baptized in this Church.

THOMAS PRENTICE, and Grace, his Wife, both in f. c. Their Children, Grace, baptized in England, and about four years old at Her parents joyning; Thomas, Elizabeth, Mary, and John, all baptized in this Church.

EDWARD HALL, and Margaret, his wife, both members in f. c.

MARY HALL, Widow, is member in f. c. with us. Her children were all Adult at y<sup>e</sup> Time of her joyning. But two of them are since joyned to y<sup>e</sup> Church of Concord; viz. John and Susanna.

ABRAHAM ERRINGTON, admitted into f. c. March 27, 1663.

REBECKAH ERRINGTON (the Wife of Abraham Errington), daughter to Robert Cutler, of Charlestown, is member in f. c. with us. Her Children, Rebecca, Hannah, and Sarah Errington, all baptized in this Church; Mary, baptized Januar. 13, 1660; Abraham, baptized Novemb. 8, 1663.

ANNE ADAMS (the Wife of John Adams), is member in f. c. John Adams Hims. admitted May 18, 1666. Her Children, Rebecca Adams, borne and baptized in England; Mary, John, and Joseph Adams, baptized in this Church; Hannah, baptized June 17, 1660, deceased Januar. 25, 1660; Daniel, baptized Septemb. 14, 1662.

ELIZABETH HALL (the Wife of Thomas Hall), is memb. in f. c. Her Children, Mary, Hannah, and Lydia Hall, all baptized in this Church.

EDWARD WINDSHIP, and Elizabeth, his Wife, both members in f. c. His Children by His former Wife, Jane, deceased, who was also in f. c. with this Church, Sarah, Mary, Ephraim, and Johannah Windship. The children of Edward and Elizabeth, above-named, Elizabeth, Ed-

ward, Abigail, and Samuel Windship, all eight borne and baptized in this Church; Joseph, baptized August 25, '61; Margery, baptized febr. 5, 1664; Mehitabel, baptized Nov. 17, 1667.

SARAH CHAMPNY (the Wife of Samuel Champny abovenamed), is member in f. c. Their Children, Samuel, baptized febr. 13, 1658, deceased; Sarah, baptized May 13, 1660; Mary, baptized August 17, 1662.

ROBERT BROWNE, member of this Church in f. c.

RICHARD CUTTER, readmitted; Elizabeth Cutter (the wife of Richard Cutter) is member with us in f. c. Their children, Elizabeth, Samuel, William, Ephraim, Gershom, and Sarah, all borne and baptized in this Church. — Nathaniel Cutter (the son of Richard and [Frances] formerly Embsden), baptized Januar. 24, '63, deceased; Rebekah, baptized Octob. 8, 1665; Hephzibah, Baptized Decemb. 1, 1667.

JOHN FRENCH, and Sarah, his Wife, both now deceased, were sometimes members of this Church, in f. c. Their children, John, Sarah (dismissed unto the Church at Billerica, May 16, 1664), Joseph, and Nathaniel, all baptized in this Church.

HANNAH HOLMES (formerly Thatcher), y<sup>e</sup> wife of John Holmes, admitted into f. c. May 31, 1667. Their child, John, Baptized June 9, 1667; Hannah, baptized June 30, 1667.

DAVID STONE (the sonne of Gregory Stone, above-mentioned), and Dorcas, his Wife, both in f. c. Their children, David, Daniel, Dorcas, John, Samuel, and Nathaniel, all borne and baptized in this Church.

SAMUEL STONE (the sonne also of Gregory before-named) is in f. c. His wife, [Sarah] Stone, admitted into f. c. Oct. 18, 1661. His children, Samuel and Isaack, Both baptized in this Church; Sarah, baptized March 10, 1660-1; John, Baptized June 7, 1663; Lydia, baptized Decemb. 31, 1665; Mary, baptized March 22, 1667-8.

MARY PADDLEFOOT (the Wife of Jonathan Paddlefoot), admitted into fellowship and f. c. Nov. 4, '59. Her children, Mary, Jonathan, and Zachariah, baptized Novemb. 6, '59; Edward, baptized July 8, 1660; Thomas Emes, the son of Thomas and Mary (formerly Paddlefoot, now) Emes, baptized July 12, 1663.

SARAH BARRET (the Wife of William Barret) admitted into fellowship and f. c. Nov. 4, '59, deceased. Her children, Lydia Barret, baptized Novemb. 6, '59; John, baptized febr. 10, 1660. [Mary] Barret, 2d wife of William Barret, received into fellow. and f. c. May 18, '61. Her child, William, baptized May 20, 1661; Edward, baptized Januar. 12.

STEPHEN DAY,\* admitted into fellowship and f. c., februar. 28, 1660-1.

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\* The unskilful London apprentice, who came over in 1638, and took charge of the printing-press set up in Cambridge in 1639, the first in North America. He was superseded in 1648 by Samuel Green. (See p. 57.)

**MARY GOAVE**, the wife of John Goave, admitted into fellowship and f. c., februar. 28, 1660-1. Her children, Mary and John, baptized March 3, 1660-1; Aspinwall, baptized Octob. 6, 1661, deceased Octob. 14, 1661; Nathaniel, baptized Novemb. 16, 1662; James, baptized Decemb. 13, 1663; . . . .l Goave, Baptized August 4, 1667.

**ABRAHAM HOMAN**, admitted into fellowship and f. c. Octob. 18, 1661. His wife, . . . . admitted May 18, '66.

**HANNAH GOFFE**, y<sup>e</sup> Wife of Samuel Goffe, admitted into fellowship and f. c. Octob. 18, 1661. Her children, Hannah, Edward, and Deborah, baptized Octob. 20, 1661; Samuel, baptized febr. 8, 1662; Lydia, baptized Januar. 15, 1664; John Goffe, baptized Decemb. 9, 1666.

**[ABIGAIL] MARRIOT**, the wife of John Marriot, admitted into fellowship and f. c. Octob. 21, 1661; John Marriot, admitted into f. c. Januar. 3, 1664. Her children, Thomas, Amos, and Susanna, baptized Novemb. 3, '61; John, baptized febr. 9, 1661; John, baptized June 5, 1664; Abigail Marriot, baptized August 19, 1666.

**WIDOW EMBSDEN**,\* admitted into fellowship and full communion October 21, 1661. Her children, Isaac and Jacob Embsden, both baptized Novemb. 3, 1661.

**ZECHARIAH HICKS**, admitted into fellowship and f. c. Januar. 8, 1661; Elizabeth, His wife, admit. into f. c. May 23, 1665. Their children, Elizabeth, Zechariah, and Joseph, baptized Januar. 12, 1661; Thomas, baptized July 3d, 1664; Hannah, baptized March 4, 1665-6.

**JONATHAN HIDE**, and Mary, His Wife, admitted into fellowship and f. c. Januar. 8, 1661. Their children, Jonathan, baptized febr. 9, 1661; Samuel, John, and Elizabeth, baptized febr. 16, 1661; William, baptized, [Nov]emb. 16, 16—; Eleaza[r], baptized July 3d, 1664.

**MARY MITCHENSON** (the wife of William Mitchenson) admitted into fellowship and f. c. March 27, 1663. Her children, Mary, Thomas, Alse, baptized April 5, 1663; [R]uth, baptized Octob. 4, 1663; Abigail, baptized March 11, 1665-6.

**JAMES HUBBARD**, admitted into f. c. March 27, 1663. His child, Sarah, baptized April 5, 16—; Marah (or Mary, borne Octob. 22, 1665; mother dying y<sup>e</sup> same day), baptized . . . . 1665.

**DEBORAH MAKOON** (y<sup>e</sup> wife of John Makoon) admitted into fellowship with us and baptized on July 19, 1663. Her children, Hannah and Deborah, baptized July 19, '63; Sarah, baptized Novemb. 8, 1663.

**[B]ETHIAH WELLS** (formerly Mitchenson), the daughter of Edward and Ruth Mitchenson, above-named, admitted into f. c. Januar. 1, 1664. Mr. Wells, her Husband, admitted May 18, '66. Her child, Daniel

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\* Or Amsden, as now written. She afterwards married R. Cutter. See p. 63.

Wells, bap . . . . . [Edward,] baptized June 10, 1666; [Be]thiah, baptized Januar. 20, 1667.

MARY, the Wife of Joseph Russell, admitted into fellowship and f. c. Jan. 3, 1664. Her child, Mary Russell, b[aptize]d Januar. 8, 1664; Abigail, Baptized May 17, 1668.

JEMIMAH SILL, (for[merly] Belcher,) the wife of Joseph S[ill,] . . . . . mm . . . . . Their two children, Joseph, baptized March 11, 1665-6; Jemimah, baptized March 31, 1667.

SETH ROSSE,\* the wife of Thomas Rosse, (the daughter of Mr. Homan), admitted May 2, and Baptized May 28, 1665; as also Her child Marget, baptized May . . . . . Thomas, baptized July 1, 1666.

NATHANIEL HANCOCK, admitted into fellowship May 31, '67, baptized June 2d, '67, aged —.

MARY HANCOCK (formerly Prentice, y\* daughter of Henry and Joan Prentice, above-named), admitted into f. c. May 23, 1665. Her child, Nathaniel, baptized May 28 . . . . . deceased . . . . .; Mary, baptized May 13, 1666; Sarah, baptized Sept. 15, 1667.

GORDON FILLEBROWNE, admitted into fellowship and f. c. May 18, 1666. His children, Thomas and Mary, baptized May 20; Hannah, baptized Oct. 14, 1[666].

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\* She afterwards removed to Billerica, where she was murdered by the Indians, in 1695.













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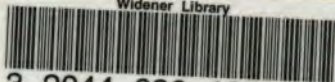
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